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**UNGCWELEKAZI THEMBAKAZI GWEGWE  
NEMISEBENZI YAKHE**

NGOKUBHALWE NGU

**LULAMA JUDITH NDLELA**

Le thisisi ingeniswa ngenjongo yokuhlangabezana neemfuno  
zesidanga se-

**MASTER OF ARTS**

kwizifundo zolwimi lwesiXhosa

kwi-

**DYUNIVESITHI YASEKAPA.  
2006.**

UMPHICOTHI: Dr A. B. Nyamende

## DECLARATION

I declare that UNGCWELEKAZI THEMBAKAZI GWEGWE NEMISEBENZI YAKHE is my own work and that all the sources that I have used or quoted have been indicated by means of complete references.

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15 MAY 2006

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University of Cape Town

## UMBULELO

Ndibulela umhlobokazi wam, uNokubonga Cynthia Ngqayiyana ngenzame azenzileyo ukuba sidibane nombhali waphinda wazidina wandipheleka ukuya kwenza uphando kwijelo losasazo Umhlobo Wenene eBhayi. Ndithi ukwanda kwaliwa ngumthakathi Tolokazi.

Umbulelo ongazenzisiyo kumbhali wencwadi uNgcwelekazi Thembakazi Gwegwe ngokundivumela ukuba ndibhale ngencwadi yakhe kwanokundivumela ukuba ndibambe udliwano-ndlebe naye ngobomi bakhe. Ndithi maz'enethole.

Kubasasazi boMhlobo Wenene, umhleli-mabali uThozamile Nyhakatyha, uJames Matheza othe wandinceda ukundifunisa iskriphthi somdlalo nangona elo linge liye lawa phantsi. ULizo Gqomfa obeququzelela lonke olu phando. UGerald Krull osemaqhosheni ngomonde wakhe endidlalela amacwecwe. Ndiyabulela ngokuzidina kwakho, ungadinwa nangomso. KuGeorge Mason ngokundithemba kwakhe ukuba athi eqala nokundibona kodwa akwazi ukuba andishiye nendawo yoshicilelo-macwecwe ndizidlalele ngokwam. Ndiyabulela. KuFikile Phothelwa ongumngcini macwecwe ngokundifunela amacwecwe omdlalo kanomathotholo kaGwegwe, enkosi. Ndibulela nakusapho lakwaVongwe, eZwide eBhayi, ngokundipha indawo yokufihla intloko ngethuba ndisenza uphando kuMhlobo Wenene. Nenze njalo nakwabanye abafuna uncedo.

Ndingamlibalanga umhlohli wam uGqirha Abner Nyamende ngokuwa evuka nam ezama ukundixoxa ukuze ndibe nokuphekeka. Ndibamba ngazibini, Nozulu. Andinakuyilibala iPost Graduate Scholarship Office ngenkxaso yayo ngokwasezimalini. Ndiyazingca ngayo kuba sisidanga sam sesibini esi ndisenza ngenxa yayo. Ndiswele imilomo ayaba iliwaka.

## ABSTRACT

This thesis is about the author, Ngcwelekazi Thembakazi Gwegwe who grew up in the outskirts of the then homeland of Transkei. She is a young, Xhosa female writer who started writing whilst at school.

Gwegwe is an inspiring young writer who despite the poor position of Xhosa in the global and economic world is prepared to write in this language. She is one of the present-day writers who are determined to upgrade and develop the African languages especially isiXhosa, her mother tongue.

Young as she is but already there are some of her works that are no longer accessible. These have just been mentioned in the essay based on the information the researcher got from the author herself. This perhaps is one of the major reasons that necessitated the compilation of this thesis in order to ensure that Gwegwe's life and her works are documented and organised systematically and then put in safekeeping, a place that will be accessible to everyone who needs information about her.

In this thesis her two works that are still accessible, the stage play Nosel'eyibethile akakayoji and her radio drama "Wakrazuka umnatha" have been explored and analysed in-depth. Her success as a writer and the challenges she meets in this career which are often challenges faced by almost all the Xhosa writers have also been highlighted.

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# ISAHLUKO 1

## INTSHAYELELO

### 1.1 Injongo

Olu luphando ngombhali uNgcwelekazi Thembakazi Gwegwe ngokubhekiselele kubomi bakhe kwanemisebenzi yakhe ukuze ibe nokuziswa ebantwini ukuze abe nokwaziwa sisizwe ngokubanzi. Ngalo kuzanywa ukuveliswa isakhono anaso kuncwadi lwesiXhosa. Kukwajongwa igalelo analo kuncwadi kwanefuthe analo eluntwini. Lulo oluza kuthi luvelise intsingiselo kwaneemfundiso eziqulethwe koko akubhalileyo. Njengaye wonke umbhali ubhale eneenjongo ke ngoko olu phando lubalulekile kuba luza kuqwabulula ezona njongo ziphambili ezithe zaphuhla kwimisebenzi yakhe. Kuya kuqwalaselwa ixesha eli lanamhlanje nekulixesha abhala ngalo kuze kujongwe ukuba linafuthe lini na koko akubhalileyo. Oko kuza kuthi kwenziwe ngokuthi kujongwe imixholo ayisebenzisayo ze kujongwe ukuba ezo zinto athetha ngazo zizinto ezenzekayo kule mihla kubomi benene kusina na. Ababhali bachukunyiswa zizinto ngezinto yaye umntu akasuke abhale. Ibakho into ethi imkhuthaze ukuze abhale. Olu phando ke luya kujonga ezo nto zithe zamkhuthaza okanye zamchukumisa ukuze akhethe le mixholo abhale ngayo. UGwegwe ukwabhale ngomxholo wothando mxholo lowo usetyenzisiweyo ngababhali abaninzi. Ikwaziinjongo zolu phando ke ukujonga ukuba umxholo wothando abhale ngawo uwusebenzise njani na xa kuthelekiswa nendlela owawusetyenziswa ngayo

ngababhali bamandulo kujongwa ukuba iyafana okanye yahluke ndawoni na yaye iyintoni unobangela woko. Kukwajongwe nokuba umsebenzi wakhe uphononongwe, ucakacwe ukuze ube nokudala umdla eluntwini nalo lufune ukuzifundela. Oku kukudala ingxoxo eluntwini ngokubanzi ngomsebenzi kaGwegwe. Oko kuya kuthi kuncede ukuze naye abe nokwazi apho asilela khona, apho abaxa khona nalapho asahamba ngomgaqo khona. Le yindlela yokunika umbhali ingxelo ngomsebenzi wakhe. Kwakhona kwangalo olu phando kujongwe, kukwacelwa nomngeni kubabhali nabafundi ukuze babaqaphele bonke ababhali abasakhulayo bequka uGwegwe lo. Kukwahlatywa ikhwelo kuluntu ngokubanzi ukuba kubhalwe ngababhali abasakhulayo kuyekwe ukujongwa kwabo bamandulo kuphela. Kuyimfuneko kona ukuba kubhalwe ngabo bonke ababhali kodwa kubalulekile ukuba naba batsha kuthethwe ngabo. Xa kubhalwa ngabo oko kuya kunceda nakwisizukulwana esizayo sazi ngabo.

## **1.2 Umongo**

Olu luphando ngoGwegwe. UGwegwe lo ngomnye wababhali basetyhini abaselula kakhulu, babhali abo athi uKaschula (2002:162-163) babengenamalungelo yaye benganazwanga ngurhulumente wangaphambili wengcinezelo. Ungumbhali obhala ngobomi kule mihla yangoku ejonge iimpazamo ezenziwa lulutsha elunqwanqwada, elufaka endleleni kuba ebona ukuba lulahlekile. UGwegwe ngumbhali onesiphiwo sokubhala nozingcayo ngolwimi lwesiXhosa. Uqale ukubhala esengumfundi

kwisikolo samabanga aphakamileyo ebhala imidlalwana emifutshane kanomathotholo. Lwakhula olu bhala walandelisa ngemidlalo emide de ekugqibeleni wabhala incwadi yakhe yokuqala nengumdlalo weqonga. UGwegwe nongumbhali oselula simbona engumbhali ongakhathalele kubekwa kumgangatho othile. Ukuba bekunjalo inge engakhange abhale ngolwimi lwesiXhosa, ulwimi olungabonolwa ntweni ingakumbi lulutsha lwanamhlanje. Kodwa kuba ezingca ngobuXhosa bakhe kwaneengcambu zakhe uthe wabhala ngaso. Kubalulekile ke ukuba abantu abanjengaye baziwe sisizwe kuba bafundisa okuninzi. Ngaye sinokukhula isiXhosa bavele nabanye ababhali nto leyo eyakwenza ukuba lusinde emngciphekweni wokutshabalala olu lwimi.

### **1.3 Unobangela wokuba kwenziwe uphando ngoGwegwe**

Incwadi kaGwegwe ethi Nosel'eyibethile akakayoji ithe yachongwa ukuba ifundiswe kuzo zonke izikolo zephondo leNtshona Koloni kubafundi bebanga leshumi. Iqale ukufundiswa ngowama-2004 kodwa abahlohli bathe baba nokuyibona ekuzeni kuphela kowama-2003. Umphandi ke nongumhlohli kwisikolo samabanga aphakamileyo kwakweli leNtshona Koloni uthe waboniswa le ncwadi ngumhlobokazi wakhe nongumhlohli wesiXhosa kwakwesi sikolo akuso. Ngokutsalwa sisihloko kwanokwazi intsingiselo yesaci esi kwenziwe ngaso isihloko waba nomdla wokuyifunda. Eyifundile uye wamangaliseka kukuva indlela ebhalwe ngayo kodwa kube kusithiwa lilinge lokuqala lombhali. Uthe esandula ukuyifunda

kwasekuqaleni kowama-2004 babe abakwaArts Cape sele belungiselela ukuba iboniswe eqongeni. Kwimiboniso yabo baye banqwenela ukuba bashicilele ilizwi lombhali ukuze batsale umdla wabafundi. Umphandi uthe wafumanisa ukuba omnye wabalawuli kwalapha ufumene ubunzima ekumfumaneni umbhali kodwa wamphanda wade wamfumana yaye nombhali wakulangazelela ukutyelela eKapa ngeenjongo zokuncedisana nabadlali. Le nto inike umphandi ingcinga yokuba xa ebengafunwanga leli ziko yaye ingathanga yafundiswa ezikolweni incwadi yakhe ebengasayi kwaziwa naphakade. Umphandi ukwaziswe kwangumhlobokazi lowo wakhe ukuba umbhali ukweleNtshona Koloni. Kwangoko wazimisela ukudibana naye. Ukuqala kwakhe ukumbona utsalwe kukuba elula ngokweminyaka yaye efuna nangakumbi ukuzibandakanya nolwimi lwesiXhosa. Umphandi uyitshaye isaqhuma wabamba udliwano-ndlebe nombhali lo. Imtsale umdla nangakumbi into yokuba kanti lo Gwegwe ikwangumbhali owaziwayo wamabali kanomathotholo mabali lawo aziwa nanguthathatha ngeemfundiso zawo. Uthe akuva khona ukuba kanti yonke le nto isuka emva ekhaya kwinto encinane, imidlalo yasecaweni yaza yandiswa ngutitshalakazi esikolweni ngeenkuthazo zakhe wanomdla nangakumbi kuba kaloku oko kufundisa thina sisizwe esiNtsundu ingakumbi abazali nootitshala ukuba baya kuthi ukuze bayifunde into abantwana babe bayifunde ekhaya yaye bayakhuthazwa nangakumbi esikolweni ngeenzame zabo ekubhaleni. Umphandi ke uthe wayivelisa le mbono kumhlohli wakhe uGqirha Nyamende nothe walwamkela olu luvo kuba nanjengomnye wabahllohli kwicandelo leelwimi zesiNtu ngomnye wabantu abanqwenela kakhulu ukuba kubekho izinto zesiXhosa ezibhaliweyo. Ngomnye

wabantu abasoloko beyishumayela into yokuba ulwazi oluninzi lusesezingqondweni zabantu yaye kuncinane kakhulu okubhaliweyo ingakumbi ngababhali bolu lwimi nanjengoko esitsho nakwithisisi yakhe esithi:

There has been no attempt recently to publish a biography on the life of any Xhosa writer... This hampers any in-depth studies on these writers as researchers on their works have to contend with brief sketches of their lives. (p.4)

Kuyinyaniso ke ukuba abantu abanolwazi ngezinto zesiNtu bambalwa kakhulu ngenxa yokuba abantu kule mihla bagutyungelwe lifuthe laseNtshona. UMkonto (1997:45) naye uya kungqina oku yaye njengogqirha Nyamende unga kungabhalwa kwangoku. Uthi:

Njengoko uluntu oluninzi sele luphila isilungu, bambalwa kakhulu bantu abasabambe isintu sabo. Yiloo nto ebekufanele ukuba kuthi ngoku kusekho loo minqandandana isabambe isintu kube nokuvunwa into kubo ukuze singapheli isizwe sikaNtu, nokwenza siphelele emanyaleni.

Umphandi ke ubone ukuba abhale ngalo mbhali kuba ngomnye wabantu abazimisele ukuphakamisa nokugcina ulwimi lwesiXhosa ngokuthi kubhalwe ngalo.

Enye into ekhuthaze umphandi ukuba enze uphando ngoGwegwe kukuba umbhali lo esidla amazimba. Ube nengcinga yokuba kuya kuba lula nangakumbi ukufumana iinkcukacha ngobomi bakhe nangemisebenzi yakhe kuba kaloku uya kube ezithethela ngokwakhe yaye kuya kuba lula ukuba aphenndule imibuzo kuba eza kube ethetha ngaye. Konke oku kwenze ukuba umphandi akhe aphose ilitye esivivaneni naye ancedise abo bambalwa bazamileyo ukubhala ngababhali bolwimi lwesiXhosa.

#### **1.4 Amagingxigingxi ekudityenwe nawo kolu phando**

Akubanga lula konke ukwenza olu phando. Ndifumanise ukuba kunzima kakhulu ukwenza uphando ngababhali bolwimi lwesiXhosa. Kangangokuba ndigxeka ndingagxeki ngokungabikho kwento ebhaliweyo ngabo. Okokuqala uthi ngoku sele uyifumene indlela yokuqhakamshelana nombhali efana neminxeba, iifeksi needilesi zeeimeyile angaziphenduli. Enye into abafuni ukuvelisa konke ngobomi babo. Uthi usenomdla wokwazi ngento ethile acele ukungayivelisi umbhali. Oku kudala ubunzima kuba maxa wambi loo nto angafuni ukuba ichatshazelwe yinto ibinokunxulumana nomsebenzi lo wakhe.

Obunye ubunzima kusekubeni umbhali lo bendiphanda ngaye njengokuba elula nje ngokweminyaka akukabikho nto ibhaliweyo ngaye yaye ngaphezulu usemncinane kakhulu nomhlaba awuhambileyo. Ke ngoko imisebenzi yakhe nangona inako

ekuquletheyo kodwa mincinane kakhulu yaye kuncinane nokufumanekileyo ngobomi bakhe.

Kuye kwanzima nangakumbi xa ndifika kwijelo losasazo uMhlobo Wenene nalapho bendiye ngeenjongo zokufumana imidlalo kaGwegwe. Andibanga nako ukuyifumana yonke kuba leyo yayipapashwe kwijelo losasazo iRadio Transkei yatshatyalaliswa ukuvalwa kweso sikhululo. Ndifumene wamnye kuphela lowo upapashwe kweli jelo litsha. Nawo andibanga nakusifumana isikriphi sawo. Yonke into ndiyifumene ngokuphulaphula kumacwecwe kanti ibizinjongo zam ukuba ndithelekise oko kubhaliweyo noko kushicilelweyo. Ndithe xa ndizama ukucela iikopi zale midlalo kumbhali wandixelela ukuba iRadio Transkei yayithe iyithumele ngeposi koko zange ifikelele kuye. Ngaphezulu ngenxa yobuncinane bakhe mhlawumbi ngokweminyaka zange abe nayo ingqondo yokuba azigcinele ezakhe iikopi, ngaloo ndlela ke andakwazi ukuyifumana yonke imisebenzi yakhe.

### **1.5 Indlela olwenziwe ngayo uphando**

Ulwazi ngobomi bombhali lufumaneke ngokuthi kubanjwe udliwano-ndlebe nombhali buqu kuba akukabikho nto ibhaliweyo ngaye. Umphandi uqale ngokucela imvume kumbhali yokuba abhale ngaye nomsebenzi wakhe. Uchazelwe ngeenjongo zophando kuchatshazelwa umba wokungabikho kwento ebhaliweyo ngoninzi lwababhali bolwimi lwesiXhosa. Kubalulwe ukubaluleka kokuba kubhalwe ngabo



ukuze isizwe kwanesizukulwana esizayo sibe nokubazi kwanegalelo labo kulwimi lwesiXhosa. Akaboniswa kufuneka neenjongo zophando waze kwangoko wakuthakazelela ukunika ingcombolo ngobomi bakhe. Yonke ke ingcombolo ngobomi bombhali ifumaneka kuye ezithethela ngokwakhe ebalisa ngobomi bakhe. Olu dliwano-ndlebe lwenziwe ngeendlela ngeendlela. Lwenziwe ubuso ngobuso, ngomnxeba, ngefeksi nange imeyile. Luqale lwabanjwa ubuso ngobuso kwathi kuba umphandi wadibana nombhali ngethuba umbhali wayehambele eNtshona Koloni ukuza kulungiselela ukuboniswa komdlalo lo eqongeni ixesha langamvumeli ukuba acholachole yonke into. Kwanyanzeleka ke ngoko ukuba amane ukunxibelelana naye ngezinye iindlela ezi.

Olunye ulwazi nolusisikhokelo sohlalutyo lufunyenwe ngokuthi kusetyenziswe iincwadi ezikumathala eencwadi. Kuyiwe kumathala ngamathala eencwadi. Kusetyenziswe iincwadi ezikwithala leencwadi leYunivesithi yaseKapa, eyeNtshona Koloni, eyoMzantsi Afrika kwakunye namathala eencwadi zesixeko saseKapa. Kuyiwe nakwijelo losasazo, Umhlobo Wenene, eBhayi, nalapho kufumaneka khona umdlalo kanomathotholo kwenziwa nodliwano-ndlebe nabasebenzi ababandakanyeka kushicilelo nopapasho lwemidlalo kweli jelo.

## **1.6 Okuqulethwe ziincwadi**

Akukabikho nto ibhaliweyo ngoGwegwe; ke ngoko akukho nto ifumanekileyo ngaye ezincwadini. Kuye kwajongwa oko kuthethwa ziingcali ngezi zinto athetha ngazo ze kwathelekiswa nendlela le abhale ngayo umbhali. Uninzi lweencwadi ezinesikhokelo sohlalutyo loncwadi ingakumbi idrama lufumaneka kwiincwadi zolwimi lwesiNgesi, zimbaleka kakhulu ezibhalwe ngolwimi lwesiXhosa. Neethisisi ezifumanekayo ezihlalutya uncwadi kwanemidlalo kanomathotholo yesiXhosa zibhalwe ngesiNgesi. Kodwa kufumaniseke ukuba ezi zikhokelo, ezo zibhalwe ngesiXhosa nezo zesiNgesi ziyafana. Isizathu ikukuba ubhalo olu ibingento ikhoyo kwaXhosa, ifike nabefundisi bebhala ngolwimi lwesiNgesi.

## **1.7 Ucwangciso lwezahluko**

Lo msebenzi ucwangcise ngokwezahluko yaye wohlulwe wazizahluko ezihlanu. Isahluko sokuqala esi yintshayelelo, sibonisa injongo yokuba kwenziwe olu phando lwenziweyo, umongo wethisisi, indlela olwenziwe ngayo uphando, unobangela wokuba kwenziwe uphando ngoGwegwe, ubunzima ekudityenwe nabo xa bekusenziwa olu phando kunye noko kufumaneka ezincwadini ezibhalwe ziingcali.

Kwisahluko sesibini kubhalwe ngobomi bombhali wedrama le ithi Nosel'eyibethile akakayoji, uNgcwelekazi Thembakazi Gwegwe. Kubhalwe ngemvelaphi yakhe

kukhankanywa ukuba uzalwa ngubani, ezalelwa phi, ezelwe nini. Kunikwe kwanemvelaphi yegama lakhe kwanokuba ukhulele phi, ekhuliswa ngubani, ekhulela kwikhaya elinjani. Kuphinde kwajongwa ubomi bakhe besikolo ukusuka kumabanga aphantsi de aye kuphumelela idiploma yakhe. Kukhankanywe nento eyathi yamkhuthaza ukuze abhale. Buchatshazelwe nobomi bakhe bempangelo.

Kwisahluko sesithathu kuhlalutywe umdlalo othi Nosel'eyibethile akakayoji.

Kujongwe izinto ezahlukeneyo apha emdlalweni. Kuqale ngokuchazwa ukuba idrama le yahluke njani kolunye uhlobo loncwadi ngokujonga oko kubhalwe ziingcali kwaza kwajongwa ukuba lo mdlalo kaGwegwe luhlobo luni na lwedrama, nalapho kujongwa iimpawu ezikhankanywa ziingcali ngohlobo lomdlalo. Kujongwe ezona zinto zingundoqo ekwakhiweni komdlalo, ezifana nesimo sentlalo, ukubunjwa kwabalinganiswa, isakhiwo somdlalo, umxholo kwanesimbo sokubhala.

Kusetyenziswe okubhalwe ziingcali ngezi zithako zedrama ze kwajongwa ukuba uGwegwe yena uzisebenzisile na yaye uzisebenzise njani kule ncwadi yakhe.

Kwisahluko sesine kuhlalutywe umdlalo wakhe kanomathotholo othi “Wakrazuka umnatha”. Nakuwo kujongwe okuthethwa ziingcali ngokubhalwa kwemidlalo kanomathotholo ze kwajongwa ukuba uyilandele na loo miqathango umbhali.

Kukwanikwe nomahluko phakathi komdlalo weqonga kunye nalowo ulungiselelwe ukudlalwa kunomathotholo ze kwajongwa imibandela ayixovuleyo kulo mdlalo.

Kwisahluko sesihlanu nekusisiphelo kujongwe igalelo likaGwegwe kulwimi lwesiXhosa nakuluntu jikelele. Kujongwe ukuba futhe lini analo kuluntu ngale misebenzi yakhe. Kuthethwe nangendima edlalwa lijelo losasazo Umhlobo Wenene ekuphuhliseni olu lwimi kuveliswa nezinto ezinokuthi zenziwe ukugcina ezo nto zibalulekileyo zifumaneka kweli jelo. Kuphinde kwajongwa nonxibelelwano olukhoyo phakathi kwababhali nabapapashi kubalulwa izinto eziphawulekayo ngokuphathelele kwincwadi le kaGwegwe.

## ISAHLUKO 2

### UBOMI BOMBHALI

#### 2.1 Ukuzalwa kwakhe

Umbhali wale ncwadi ithi Nosel'eyibethile akakayoji nguNgcwelekazi Thembakazi Gwegwe. Wazalwa ngomhla we-13 kuTshaziimpuzi ngowe-1973 kwilali yaseNcumbe kwisithili saseNtabankulu emaMpondweni, eTranskei. Ngenxa yemida le lali iphantsi kwesi sithili saseNtabankulu kodwa eneneni ikufutshane nesithili saseMount Frere kwaBhaca, kwaseTranskei. Ungumntwana wokuqala kubantwana abathathu kunina uNomathamsanqa, nongumntwana wokuqala kubantwana abahlanu bakaMaDlamini noBhiliyati Ndabangaye Senene, noyise ongasekhoyo, uNtabayikhonjwa Gwegwe nokwangumntwana wokuqala naye kubantwana abalithoba bakaMaNcande noMashu Gwegwe. Walekelwa yintombi, egama linguSomikazi nengumthungi wefashoni yala maxesha, yona isalekelwa ngumntwana oyindodana, ogama linguMvuyisi naye osele ephumelele izifundo zakhe nekungoku nje okhangela umsebenzi.

## 2.2 Ukuthiywa kwakhe igama

Ukuvela kwakhe umbhali kwathiwa nguThembakazi igama lakhe livela kuloyise. Kwacaca ukuba eli gama lidala ingxaki kwabo bangabendi kuba kwathi kanti ukhona utatomkhulu wakhe owayegama linguThemba. Loo nto ke yathetha ukuba babengayi kukwazi ukulibiza eli gama njengoko siwazi umba wentlonipho kwaXhosa nanjengoko siwuva uchazwa nanguFinlayson (1990) kwincwadi kaMesthrie (1995:143) esithi:

From the time the woman enters her-in law's home she may not pronounce words which have any syllable that is part of the names that occur among her husband's relatives.

Wathi ke waphiwa igama elinguNgcwelekazi kulomama wakhe. Eli gama xa siliva singaleyamanisa nobuKrestu, libonisa umntu ophila ngobunyulu. Lihambelane ke nendlela aphila ngayo kuba wamkele uYesu yaye ukhulele phantsi kwekhaya elinkolo ibubuKrestu. Kodwa ngokodliwano-ndlebe ebelubanjwe nombhali lo, kufumaniseke ukuba eli gama lisuka kweyona nto ibalulekileyo kuthi maXhosa, isiduko sakhe. Uthe xa ezithutha unguNgqukhwe, uMbinda, Mdinda, uMgabaza ongafiyo ubulawa lukhula kuphela. UMagwaca, uNgcosini, uSingco othe ngco kooNgcwele nakooNgcwelekazi. Unegama elibalulekileyo, igama elisuka

kwizinyanya, mhlawumbi yiyo nale nto imenza asithande isiXhosa angafuni ukuphulukana naso. Uthiywe wayanyaniswa neengcambu zakhe ezibubuXhosa.

### **2.3 Ukukhula kwakhe**

UGwegwe ukhulele kwamakhulu wakhe, uMaDlamini Senene, bekhula bengabantwana abaninzi, kukho aboomakazi, aboomalume kunye nabantwana balapha ekuhlaleni abathathwe kumakhaya abo ukuphungula umthwalo kubazali babo ngenxa yobunzima. Bekulikhaya elinengqeqesho kwanobungqwabalala bekhuliswa ngokobuKristu befundiswa ukuthandaza. Kudliwano-ndlebe umbhali uvelise into yokuba indlela elalingqwabalala ngayo elo khaya babengafane bavunyelwe baye ezimbuthweni, inye kuphela into ababekhululwa ukuba baye kuyibukela, ngumtshongelo. Umtshongelo ke, ngokuchazwa ngumbhali, ngumsino othi wenziwe ngoomama ngeKrisimesi bamane bengena emizini. Bakhula ke bengabantwana abajongiwe nalapha ekuhlaleni bengenakufane benze into ephume endleleni.

### **2.4 Ubomi basesikolweni**

Ngowe-1978 uqale amabanga akhe aphantsi eNcumbe Junior Secondary School eneminyaka emihlanu. Uthe esafunda apho eNcumbe umalume wakhe ongasekhoyo, uChwenene, wanomnqweno wokuba aye kwenza izifundo zorhwebo (commercial

subjects) xa kanye eza kuphumelela ibanga lesihlanu ngowe-1984. Kwaziswa ke utata wakhe owaye ephangela eRhawutini, koko yabuya kade impendulo emvumelayo wabe sele eqale ibanga lesithandathu kwalapho eNcumbe. Waba sele ewugqiba loo nyaka waliphumelela nelo banga. Ngowe-1986 waya kufunda kwisikolo semfundo ephakamileyo iDaliwonga kuCofimvaba. Wafika apho waphinda ibanga lesithandathu ukulungiselela ukuba enze izifundo ezo zorhwebo kuba ngokwemithetho yezikolo ngelo xesha, umntwana kwakufuneka aziqale kwakwibanga lesithandathu ezi zifundo. Ubengumntwana okrelekrele kakhulu, loo nto yenza ukuba athandwe ziititshala zakhe. Uthe esandula ukufika apho utata wakhe wadilikelwa ngumgodi waza walimala wahamba ngesitulo kwanyanzeleka ke ukuba abuye awuyeke umsebenzi yangumama wakhe ke ojongene nabo ngokwasezimalini. Waye waphumelela ibanga lakhe leshumi ngowe-1990 ephumelela emagqabini kodwa wawa ngeneno kunento wayeyilindele. Inqununu yamcebisa ukuba afake isicelo sokuba aphononongwe kwakhona amaphepha akhe kodwa kwacaca ukuba selidlulile ixesha loko. Kwafuneka abhale iimviwo zoxabangelo ngowe-1991. Zange azimisele ukuphinda unyaka wonke esikolweni ingakumbi kuba abahlobo bakhe babesele bemkile. Ngethuba ephumelela ibanga leshumi umama wakhe wayephangela eposini eNtabankulu, wangabi namali yaneleyo ke yokumsa esikolweni. Wathi xa egqiba ukubhala iimviwo zakhe zoxabangelo waya kuhlala kumakazi wakhe eMthatha. Ngowe-1992 wenze izifundo zeComputer kwaPitman eMthatha. Kwangawo loo nyaka waye wafumana



umsebenzi wasebenza njengomngcini zincwadi (bookkeeper) kwivenkile yeencwadi, i-Rose bookshop, eMthatha, ewufunelwe sisikolo iPitman.

Ngowe-1994 waya kufunda izifundo zorhwebo (Diploma in Cost and Management Accounting) kwiTechnikon yase Port Elizabeth. Umbhali uvakalise ukuba, ukuba yayingekuko ukuba wayefuna izifundo awayeqinisekile ukuba ziya kumfumanisa umsebenzi xa ezigqiba ngewayenze izifundo ngeelwimi egxininise kwimidlalo yeqonga kuba sasele sicacile esi siphiso sakhe. Ngowe-1998 xa ethweswa isidanga sakhe wathi walizwa ngomntwana oyinkwenkwe ogama linguLonke. Lo mntwana sisizukulwana sokuqala esivele umakhulu wombhali esaphila, negama elo ulithiye ngumakhulu lo elisekeleze ebhayibhileni esithi, “Lonke ixhala lenu liphoseni kuye ngokuba yena enikhathalele”.

## **2.5 Into emkhuthazileyo ukuze abhale**

UGwegwe uqale apha kwesi sikolo siyiDaliwonga ukuthanda ulwimi lwesiXhosa. Uchaze ukuba indlela awayefundiswa ngayo kwanendlela awayekhuthazwa ngayo ngutitshalakazi wakhe wesiXhosa, unkosikazi Ntabankulu, ingakumbi xa ebhale izincoko yenza waluthanda kakhulu olu lwimi. Uxele ukuba into yakhe yokubhala yaqala kancinane ikhuthazwa nayinto yokuba ukukhula kwabo bebethi ngexesha lePasika neleKrismesi babe nemidlalwana abayenzayo ecaweni. Le nto yenze ukuba xa efika eDaliwonga angafundi nje iincwadi kuphela koko wafunda nezinto

zenkcubeko ezifana noonobuhle neendidi zemidaniso abesithi afike azifundise abantwana belali yakhe ngamaxesha eeholide. Maxa wambi ubesenza namaqela kukhuphiswane ngezi zinto, ancame imadlana yakhe abemana ukuyiphiwa ngelixa esesikolweni ukuze athenge izipho zabagqwesileyo. Abazali baba nokumthemba ke babakhulule ngokulula abantwana xa besiya kwezi zinto kuba besazi ukuba bafunda lutho. Maxa wambi ubesithi abhale imidlalwana aba bantwana bayidlale ecaweni. Wade waseka neqela lemidlalo yeqonga nemidaniso apho ekuhlaleni. Apha esikolweni wafika wazibandakanya neqela lemidlalo yeqonga (Drama). Le nto nayo imncedile kuba uye wafunda lutho kulo.

## **2.6 Ukuqala kwakhe ukubhala**

Ngowe-1990 xa esenza ibanga lakhe leshumi kulapho aqala khona ukubhala. Waqala ngokubhala imidlalo emifutshane kanomathotholo. Waqala ngemidlalwana emibini ethi, “Ndandimenze ntoni?” nalowo uthi, “Ndixolele ukuphulukana naye”. Yomibini le midlalo isekelwe kwiziganeko ezenzeka ebantwini kubomi benene. Lo uthi, “Ndandimenze ntoni?” wawubhala ewusekela kwibali aliva ngethuba wayelele esibhedlele eMthatha ngowe-1984 ngethuba wayelinde uqhaqho kuba wathi wahlaselwa sisifo sePoliyo. Lo gama elele apho kwangena umama nentombi yakhe athi yayigulela ukungabikho kwangelo thuba ingeniswa esibhedlele. Weva xa kumane kuthethwa apho ecaleni kwakhe, kuba wayemelene nayo ngeebhedi, ukuba intombi leyo kwathi kanti ityiswe ityhefu nguninazala kuba engathandi ukuba ibe

ngumolokazana wakhe. Yade yasweleka waza xa esiva ezi ndaba unina walila esithi, kazi ndandimenze ntoni uMaBani, ebiza ke igama lomazala wentombi leyo yakhe. Wabhala ibali ke uGwegwe. Elo lithi “Ndixolele ukuphulukana naye” walisekela kwibali aliva ngomfana adibana naye elinde uduladula osinga elalini yakhe evela edolophini eMount Frere. Encokweni lo mfana wade wambonisa ifoto yenkosikazi yakhe wabe emxelela ukuba ayisekho emhlabeni. Waba nosizi umbhali. Uthe akukuqaphela oku lo mfana wamxelela ukuba angothuki yaye angabi nalo nosizi kuba wambulala ngokwakhe. Yamothusale nto waza wanomdla wokuva isizekabani. Lo mfana wamxelela ukuba wadibana naye elusizana waza wamqesha ukuba aphangele evenkileni yakhe. Kwangethuba emqesha wayesele ezixelele ukuba uyamthanda yaye wazimisela ukuba uza kumtshata kodwa wagqiba ekubeni amphucule kuqala. Eneneni batshata, inkosikazi yasuka yathandana nomnye umntu. Wavuswa ngomnye umhlobo wakhe ngale nto ze wayiphanda wabufumana ubunyani bayo waza wayibulala inkosikazi leyo. Uthe esaqhubeka ebalisa njalo yavela ibhasi kwafuneka chambile umbhali. Wabhala ibali lakhe ke nangona wayesenemibuzo engazange ikwazi ukuphenduleka kuba abazange baphinde babonane yaye babengazani.

Uthe ngethuba beye eMthatha kwiCareer Exhibition kwangawo loo nyaka wagqitha eRadio Transkei apho wafika wacela ukudityaniswa nomsasazi owayesaziwa, uPatrick Dalindyebo owathi wamdibanisa noZolisile Maphipha owaye engumhleli-mabali ngelo xesha. UZolisile wayijonga le midlalwana wamangaliseka kukuba

afike ibhalwe ngokwemiqathango yemidlalo kanomathotholo emifutshane. Yonke le nto umbhali uthi wayeyifunde kumhlobokazi kamakazi wakhe owaye engumdlali kwimidlalo kanomathotholo. Maxa wambi wayezichithela kumakazi wakhe eMthatha iiholide zakhe afike ekho lo mhlobokazi wakhe. Ebedla ngokumbuza ngezinto zamaxesha omdlalo, uvakaliso sandi apha emdlalweni kwanabalinganiswa. Ubeye amxelele, kodwa ihlekwa le nto kuba kungaziwa ukuba umntwanana ongako uza kuyenza ntoni loo nto. Wade wafika kwelinye ityeli ebhala umdlalo omfutshane esenza uphando ngomakhulu wombhali lo. Wasifumana apho ke isakhono sokubhala imidlalo kanomathotholo. UZolisile wayifunda le midlalo wamxelela ukuba phambi kokuba bamkele imidlalo, ababhali baye bacele ukuba bafake isishwankathelo saloo nto babhale ngayo ukuthintela ukuba bangaphindaphindi into enye phofu wabe emxelela ukuba ayikabikho ebhalwe ngezo nto wayebhale ngazo. Waza ke wamcela ukuba akhawuleze kwangawo loo mzuzu enze ezo zishwankathelo. Wabe ke uyayifaka imidlalo yakhe. Emva kweenyanga ezintandathu sele elibele naye weva kukhwazwa kunomathotholo ukuba abantu bangalibali ukuphulaphula umdlalo omfutshane ngokubhalwa nguNgcwelekazi Gwegwe. Imivuyo nemincili aba nayo yenza ukuba angabi sayenza into awayeyithunywe ngunina edolophini eMount Frere. Kwangoko wagoduka exelela wonke umntu amaziyo adibana naye ukuba ancede malanga aphulaphule umdlalo wakhe. Yaba iqalile ke indima yakhe yokubhala. Abantu abaninzi emveni kokuba beyivile le midlalo yakhe bamkhuthaza ukuba angayeki abhale eminye.

Ngethuba ekwaPitman waye wabolekwa umashini wokuchwetheza ngomnye wabahlohli. Wawusebenzisa ukuchwetheza umdlalo wakhe wokuqala omde othi, “Umvuzo kageleza” nawo ewubhalela unomathotholo. Uqelezana ke ngokwenkcazelo yombhali sisiziba esithi sifakwe xa kuthe kwaphela ilaphu ebekuthungwa ngalo unoqhonti. Sifakelwa ukubambisa de kufumaneke ilaphu elililo lokugqibezela. Lilonke nanjengoko umbhali esitsho uqelezana yinto ehleli endaweni yenye. Kulo mdlalo indoda yohlukana nenkosikazi yayo kwaza kweza ntombazana ithile yaza kuhlala nalo mfo emzini wakhe iza inkosikazi, ukutsho ke inguqelezana. Abantwana bale ndoda bayivukela bayenzela amayelenqe bade bayibulala. Umvuzo wakhe ke lo qelezana yaba kukufa. Lo mdlalo waba neziqendu ezingamashumi amathathu anesibini (32). Wawusa eRadio Transkei wapapashwa uhlelwa nguBabalwa Tyekela.

Ngowe-1993 wabhala omnye umdlalo othi, “Kuzile kwamna, unotshe!”. Lo waba neziqendu ezingamashumi amathathu anesihlanu, uhlelwa nguKhayakazi Magudumana. Ngewayebhale wegqithisa koku koko iziqendu ezingamashumi mathathu anantlanu yayingumlinganiselo ngelo xesha. Lo, uthi wawusekela kwinto yokuphila ngokungakhathali kotata othile. Lo tata watshata inkosikazi ngokwesiko lesiNtu, yatyiwa utsiki, yamkelwa. Wathi esandula ukutshata wayishiya waya edolophini wafika watshata enye ngokwesiko laseNtshona wayifaka umsesane. Uthe egqiba ukutshata le nayo wayishiya waya kuchophisana nomnye. Kuthe kusenjalo wasweleka kwaze kwalindeleka ukuba laa inkosikazi yokuqala izile. Kulapho yala

khona yathi, kuzile kwamna, unotshe, emveni kwezi zinto zingaka andenzele zona. Walandela wabhala umdlalo othi, “Ndakumvis’intw’embi, eyaviwa nguHili.” Eli bali livelisa umsindo nenzondo, abantu befungelene emva kokuba umfo othile waxhomisa abantu besiya kwamkelisa inkamnkam. Wadubula wabulala waza wazenzela kuloo mali. Waya kuyigcinisa kumfo othile esoyika amapolisa kodwa ke ekugqibeleni waye wabanjwa waza wagwetywa engekayilandi imali leyo. Ngethuba eseluvalelweni lo amgcinisileyo waye wayisebenzisa. Waphuma sele ezakhele ipomakazi lendlu, eqhuba eyodidi imoto yaye xa ebiza imali yakhe engamcengi esithi makahambe ngayibonayo. Ngamazwi alo mfo wayefuna imali yakhe ke la athi, “Ndakumvis’intw’embi eyaviwa nguHili” efuna ukuziphindezela. Le midlalo ke nalo msebenzi awufumana eRose bookshop yamnceda ukuba abe nemali yokuphindela esikolweni encedisana nomama wakhe.

Ngowe-1996 uqale ukubhala incwadi yakhe yokuqala engumdlalo weqonga ethi, Noseleyibethile akakayoji nesihloko sayo sithathwe kwisaci sesiXhosa esaziwayo nanjengoko echaza umbhali kwintshayelelo yakhe, ncwadi leyo ejonge iimpazamo ezenziwa lulutsha. Le ncwadi ithe yazuza imbasa eyaziwa ngokuba yi-“African heritage literacy award” ngowe-1997. Le mbasa yafumaneka eRhawutini ikhutshwa ngabapapashi uMaskew Miller. Ithe yapapashwa nguMaskew Miller ngowe-1998 yaze yachongwa ukuba ifundiswe kwibanga leshumi ezikolweni zeNtshona Koloni ngowe-2004.

## 2.7 Ubomi bempangelo

UGwegwe uqale ukuphangela eGcuwa kwii-ofisi zabaphicothi zincwadi (Accountants) kwaZola Management Consultants ngo-Okthobha we-1999. Ubephangela njengomnye wabaphicothi zincwadi phantsi komnumzana Zola Mbelekane nobekwangumnikazi wee-ofisi ezo. Uye washiya apho ekupheleni kukaFebruwari wama-2003. NgoMatshi kwakuwo loo nyaka, waphangelela inkampani yakwaAgsin, eVincent, eMonti. Nalapho ubekwaphangela njengomphicothi zincwadi. NgoDisemba wama-2003 waye wagqiba ekubeni ayeke ukuphangela ukuze aye phesheya kweelwandle nalapho wayeya kufunda khona esandisa ulwazi lwakhe kwezorhwebo. Kchange kuhambeke ngokwezicwangciso zakhe, akaphumelela ke ukuhamba. Kwathi kuba wayesele etshilo kwinkampani leyo ukuba uyawela sabe ke sesivalekile isithuba sakhe kunyaka olandelayo. Waye wahlala ke engaphangeli iinyanga ezintathu zokuqala kunyaka wama-2004. Ngo-Eprili waloo nyaka waye wafumana isithuba kwikholeji yezolimo namahlathi eXesi, iFort Cox College of Agriculture and Forestry nalapho esaxelenga khona sithetha nje. Nakulo mzi usekwasebenza njengomphicothi zincwadi kodwa ubambe isikhundla esiphezulu ngoku. Wongamele isebe lezemali kweli ziko. Ngokolwimi lwasemzini ke uyiActing Registrar of Finance. Kulo mzi akuwo ke ngoku nanjengoko negama lizichaza kukho iindidi ngeendidi zabasebenzi. Bakho abafundisi-ntsapho nanjengoko iliziko loqeqesho kwezolimo namahlathi, bakho oomabhalane, abasebenzi efama nanjengoko kwezolimo kufuneka kufuyiwe kwalinywa nezityalo,

abalungisa iiteletele ezinceda ekulimeni, abatyala imithi, abaqhubi bezithuthi,  
abacocayo njalo njalo. Bonke ke aba bequka naye baphantsi kweliso elibukhali  
likaMnumzana Awonke Sonandi nochazwe njengomntu onobubele ngumbhali.

University of Cape Town



### ISAHLUKO 3

#### **UHLALUTYO LOMDLALO OTHI NOSEL'EYIBETHILE AKAKAYOJI**

##### **3.1 Intshayelelo**

Le ncwadi ethi, Nosel'eyibethile akakayoji, yincwadi engumdlalo (play).

Ngokufanayo nezinye iindidi zoncwadi umdlalo umbhali uwubhala kuba enento ethile afuna ukuyiphuhlisa eluntwini. UHornby (1986:26) uthi idrama luhlobo loncwadi oluthi lusetyenziswe ngababhali ukuze luphuhlise into ethile kubomi benene. Ibali lithi libhalwe ngendlela apha esithi sikwazi ukunxulumanisa oko kuthethwa nokwenziwa ngabalinganiswa nokwenzekayo kubomi benene. Oku uHornby ukubeka ngolu hlobo:

Drama has an operative function similar to that of a language.

Rather than mirroring life passively, drama instead is a means of thinking about life, a way of organizing and categorizing it.

Drama as a whole ... generates archetypal categories of events, characters, situations, and themes which we then apply to real life in order to understand and deal with it.

Idrama yahlukile kolunye uhlobo loncwadi ngeempawu ezithile. UMbadi noGebeda (1978:59) bathi xa bechaza olu hlobo loncwadi:

Idrama luhlobo loncwadi olwahluke kolunye ngeempawu  
ezithile. Apha kolu ncwadi ibali liyenzeka phambi kwababukeli.  
Alibaliswa... koko lilinganiswa ngabantu ukusuka ekuqaleni  
lide liye ekupheleni lidaleka phambi kwamehlo ombukeli  
nasezindlebeni zakhe. Abalinganiswa bayazithethela ngokwabo,  
intshukumo idalwa ngabo.

Bahambisa bathi: “iDrama ngumdlalo. Umdlalo ngumdlalo ngentshukumo.” (Mbadi noGebeda 1978:67). USatyo (1981:112) uthi ukuze intshukumo kwidrama inike umdla kufuneka ifezeke, ukutsho isiganeko ngasinye sikhokelele kwesinye. Siyayibona ke ukuba kule drama kaGwegwe intshukumo ifezekile; akukho siganeko sihlabana nesinye yaye isiganeko esihlayo sikhokhelela kwesinye. Ukukhulelwa kukaNozibele kukhokelela ekukhanyelweni kwakhe nguSipho, ayekiswe isikolo nguyise uMkhwemte. Ukuba nomntwana kwakhe kukhokelela ekuhluphekeni kwakhe okuthi kumenze aphume aye kufuna umsebenzi asebenze nzima. Le mo yentlupheko ithi imenze azibone sele edibana noZolani ngenxa yephango abe nalo ngethuba ese umntwana esibhedlele. Uthi afunelwe umsebenzi nguZolani, othi aphinde amncede ukuba abe nokufezekisa amaphupha akhe ngemfundo. Uvumelana noZolani ukuba uza kumtshata, ze aphinde adibane noSipho othi azibonakalise ngathi

ufuna babe lusapho nomntwana lowo wabo. Esi siganeko sikhokelela ekubeni uNozibele alibaziseke esikolweni elibele kukulinda uSipho. Incwadi yakhe ayibhalela uZolani emxelela ngokubuyelana kwakhe noSipho yenza uZolani abe buhlungu. Ukuya kukaNozibele kwaZolani eye kulanda iimpahla zakhe ethetha into ayithandayo yenza ukuba uZolani ambulale. Ukufa kukaNozibele kuthi kwenze ukuba uyise obengakholelwa kubuKrestu aguquke ngenxa yomthandazo kayise kaZolani.

UKeuris, Neethling, noMpolweni-Zantsi (1999:65) bathi ngaphandle kwengxoxo le ifumaneka emdlalweni, idrama ikwanento abathi ukuyibiza yididaskaliya nabathi xa beyichaza:

Eli gama lithi “didascalía” libhekisa kuyo yonke into elapha kumdlalo ingeyiyo ingxoxo, ngamanye amazwi isihloko, uluhlu lwabalinganiswa, intshayelelo, isiqalo, isiqukumbelo, izikhokelo zeqonga, njalo njalo.

Bahambisa bathi ibaluleke kakhulu kuba incedisana nengxoxo le ukuze kwakheke ibali. Ngenene siyabona ukuba xa sifunda imidlalo ingxoxo iyodwa ayinakuba ngumdlalo. Isihloko sencwadi sithi sisincede singabafundi ukutolika ukuba umdlalo ungantoni na. Kunjalo nakulo mdlalo kaGwegwe, sithi singekayifundi incwadi sitsalwe sisihloko size ngokwazi intsingiselo yesaci esi enze ngaso isihloko sencwadi

yakhe sigqibe ekubeni kukho umntu oza kuphulukana nento ethile apha ebalini. Sithi sifunda sibe sesinomdla wokwazi ukuba ngubani lo mntu, ikwayintoni le aza kuphulukana nayo.

Uluhlu lwamagama nalo lubalulekile nanjengoko ingxoxo iyintetho-ngqo. Ke ngoko sithi sazi ukuba ngubani othethayo ngokuthi umbhali abhale igama lomlinganiswa ecaleni kwengxoxo, magama lawo esiwafumana kwakuluhlu. Sithi siqala ukulifunda ibali sibe sesiwazi amagama abantu abasemdlalweni apha. Kukwalapha kolu luhlu apho sithi siqale ukwazi ukuba banxibelelana njani abalinganiswa bebali elo. Sifumana apha ukuba ungubani umlinganiswa othile. Siyafumana kule ncwadi kaGwegwe ukuba uMkhwemte lo, nguNdlalifa Luzi nongummi kwilali yaseNcumbe. Emva kwakhe kudweliswe abanye abalinganiswa abanefani efana neyakhe. Loo nto iyodwa ibonakalise ukuba bayazalana. Kuphinde kwakolu luhlu ecaleni kwamagama aba bantu bakwaLuzi kwacaciswa ukuba bazalana njani noMkhwemte. Abanye abalinganiswa abangazalaniyo noMkhwemte kuxelwe indima yabo ekuhlaleni okanye ngokwasemsebenzini. Oku kunceda ekubeni sibe nako ukuqikelela into enokwenzeka. Umzekelo, uMichael Mpoza yinqununu yasekholejini, ze kubekho uNoxolo Dube noSindiswa Ndawana abangabafundi ekholejini nekungabahlobo bakaNozibele. Siyakwazi ukuthethelelela kwalapha ukuba uNozibele uza kude afikelele kwinqanaba loqeqesho zititshala kwimfundo yakhe. Kwakhona uMabhe noMzotho abangamapolisa benza sibe norhano lokuba ukho oza kwaphula umthetho ize abakwantsasana kufuneke baphande isiganeko eso okanye bamse eluvalelweni.

Kule ncwadi sibona kwakolu luhlu ukuba ayingoMkhwemte kuphela onosapho koko lukho olwakwaMthembu kwanolwakwaDlamini. Oko sikuphawula ngeefani zabo. AbakwaMthembu ngooMagona ize abakwaDlamini ibe ngooMagwa.

Intshayelelo nayo ngokwayo ibalulekile kuba kweminye imidlalo ababhali bathi bazibhale kwalapha iinjongo zabo nanjengoko sibona kwincwadi kaTamsanqa ethi Buzani kuBawo. Nakule ncwadi kaGwegwe ibaluleke kakhulu kuba kulapho enika intsingiselo yesaci esi sisisihloko sencwadi le. Unike imvelaphi yesaci esi nto leyo ibalulekileyo kuba kule mihla isiXhosa siyabaleka ebantwini ingakumbi kulutsha. Ke ngoko wenze kwalula yacaca intsingiselo yaso nakulowo ungasaziyo.

Isiqalo sencwadi naso sibalulekile kuba ubukhulu becala kulapho sithi sifumane ukuba ibali eli liqhubeka phi. Kulapha apho kuqala khona isimo sentlalo. Kule ncwadi kaGwegwe sithi sixelelwe kwasekuqaleni ukuba ibali eli liqhubeka kwilali yaseNcumbe eNtabankulu.

Izikhokelo zeqonga zezona zibalulekileyo kuba umdlalo zimbini iindlela anokuthi ubani awulandele okanye owuqonde ngazo, kukho ukuba azifundele okanye awubone ulinganiswa eqongeni. Xa ezifundela ezi zikhokelo zithi zimnike umfanekiso-ngqondweni waloo nto kuthethwa ngayo. UCrow (1983:20) uya kukhankanya ukubaluleka kwezikhokelo zeqonga ekuzobeni umfanekiso-ngqondweni kumfundi. Uthi:

a vital part of visualisation is the careful reading and imaginative mental rendering of stage directions... Without the information and visual stimulus provided by stage directions it will be more difficult and sometimes impossible, to respond fully to the presentation of character, action and language in play.

Ukanti naxa umdlalo ulinganiswa zikwabalulekile kuba aba bantu bawulinganisayo bathi bakwazi omabakwenze ngokuthi balandele izikhokelo ezo zibhalwe kumdlalo lowo.

Isiqukumbelo esifumaneka ngasemva encwadini naso sibalulekile. Kuninzi lweencwadi kuthi kunikwe isishwankathelo sokuba incwadi leyo ingantoni. Oku kuthi kusincede singabafundi kuba ngokufunda sona kuqala sithi singena ebalini sibe sesinofifi lokuba ibali lingantoni. Kukwasiso esithi sitsale umdla wethu ukuze sifunde incwadi leyo. Maxa wambi kulapha kuso apho sithi sifumane ukuba ngubani umlinganiswa oyintloko. Kule ncwadi kwisishwankathelo kuthiwa ibali lingentombi enguNozibele. Singena nje encwadini sesisazi ukuba iziganeko eziza kuhla ziza kungqonga yena. Siyifumana kwalapha kwesi siqukumbelo nentsusa yengxabano kule ncwadi. Siyaxelelwa ukuba uNozibele uthe waba nzima waze waphikwa nguSipho, wacholwa nguZolani. Sikwathelwe tshuphe nangesiphelo sikaNozibele. Sithi ke sibe nomdla sifune ukwazi ukuba uZolani uyifumene njani into yokuba uNozibele ubuyelene noSipho yaye umbulele njani.

Kule ncwadi kaGwegwe ididaskaliya ikwaquka nesishwankathelo sobomi bakhe. Oku kusincedile singabafundi kuba nangona kungangenwanga nzulu kubo sinawo umyinge wokuba ungubani na. Unaso nesinikezelo, njengabo bonke ababhali, apho athe wabalula abantu abamenze ukuba ade abe yile nto ayiyo. Kuso akamlibali umDali ngokumpha esi siphiso anaso. Kukwalapha kuso apho acacisa khona ukuba incwadi le uyibhalele ukulumkisa ulutsha ngezinto oluthi luzenze lungakhange luqike kakuhle. Sithi sazi kwalapha ukuba liliphi na kanye iqela ekujoliswe kulo. Uphinda kwalapha abe nelizwi alibhekisa kubabhali exela ukuba naye uyazibandakanya nolwimi lwesiXhosa yaye kuba esaqingqa kubhalo ukulindele ukugxekwa.

UBrereton (1968:29) uthi ezona mpawu ziphambili zedrama lusizi (pity), kunye nexhala (fear). Kufuneka thina singabafundi sisoloko sinosizi ngokwenzeka kumlinganiswa oyintloko yaye sisoloko sinexhala lokuba yintoni eza kumehlela. UWillis noD'Arienzo (1993:210) nabo bayakudandalazisa ukubaluleka kokufakwa kwexhala kwabafundi bencwadi. Bathi, "to make members of an audience anxious about characters is a guarantee of interest." Ixhala eli balibona isesona sinongo esenza ibali eli liyole. Umbhali ke ngoko kufuneka ngalo lonke ixesha esifake ixhala ukuze sifumane uncuthu lomdlalo lowo. UBrereton (1968:46) uhambisa athi nemo yonxungunguphalo (suffering) nayo kufuneka ibonakale apha emdlalweni. Kule ncwadi kaGwegwe siyazifumana ezi mpawu kuba sisoloko sinosizi ngoNozibele yaye iimeko ezi adibana nazo zisoloko zisibeka exhaleni lokuba kuza kwenzeka ntoni kuye. Siphinda simbene ekwimo yonxunguphalo kuba udibene nobunzima

nentlupheko. UMbadi noGebeda (1978:66-67) baphinda bathi olunye uphawu olwazekayo lomdlalo yintetho-ngqo yabalinganiswa. Bathi: “Yile ncoko ephakathi kwabalinganiswa ethi ibonakalise ngohlobo oluthile lwesigama ukuba umdlalo unjani na.” Bahambisa bathi, “Yile ncoko ediza isimo somlinganiswa. Iyile ncoko enika umdlalo umoya owufaneleyo nokuba uyintlekele nokuba sisiyolisi.”

Lo mdlalo kaGwegwe ungumdlalo oyintlekele (tragedy). UBoulton (1960:147) uthi xa echaza intlekele: “ [is a] ... play with a sorrowful ending, usually at least one death; the action and thoughts are treated seriously and with respect of human personality.” Ukanti UBrereton (1968:20) yena uthi:

A tragedy is a final and impressive disaster due to an unforeseen or unrealised failure involving people who command respect and sympathy. It often entails an ironical change of fortune and usually conveys a strong impression of waste. It is always accompanied by misery and emotional distress.

UMbadi noGebeda (1978:67-68) bathi:

...uthi umdlalo ukuze ube yintlekele kufuneke ube nomlinganiswa oyinjinga yentlekele. ... Into ebangela intlekele kulo mlinganiswa bubuthathaka obuthile obuthi bumtyhalele ekubhatyazeni okuthile



okuthi kudale intlekele athi akuyibona angabi saba nakho ukuyilungisa.  
Loo nto imdalele intlekele yokuba isiphelo sakhe singabi sihle.  
Usenokufa okanye afumane nasiphi na isohlwayo esimthoba isidima  
ngenxa yobo buthathaka obuthile anabo. Uphawu oluqhelekileyo  
kwintlekele sisiphelo sokufa.

Umlinganiswa wethu oyintloko, uNozibele, uthi afe ekupheleni kwencwadi ngenxa yobuthathaka anabo apha ebalini. UJafta usiqaphelisa ukuba ukufa ngokwako akuyiyo intlekele koko kuxhomekeke ukuba kuze njani na. Ukuze umdlalo ube yintlekele ngokuchaza kwakhe kufuneke umoya lo womdlalo usilungiselele intlekele. Ukho ke lo moya kulo mdlalo. UNozibele indlela afike athethe ngayo noZolani, nencwadi ambhalela yona ithi isilungiselele intlekele. Ubume bukaZolani engakwazi nokuphangela kudala imo yonxunguphalo ethi isilungiselele kwale ntlekele.

### **3.2 Isakhiwo somdlalo**

USatyo (1981:90) uthi, ingcali uE.M. Forster kwincwadi yayo ethi, Aspects of the novel, iphepha 87, ithi xa ichaza isakhiwo sebali:

... lucwangciso lwezinto ezihlayo okanye ezenzekayo ebalini.

Kolu cwangciso lwezinto ezihlayo okanye ezenzekayo kugxininiswa kakhulu kunobangela nesiphumo (cause and effect) sako konke okwenzekayo.

UStyan (1965:77) yena uthi: "A plot can be roughly described as those events pieced together to make up a story, which may sometimes make sense on its own." Ukanti uMtuzi (1996:99) ucaphula uScholes noKellogg (1966:207) xa bathi: "plot can be defined as the dynamic, sequential element in narrative literature." UWatson (1983:12) uthi, xa ethetha ngobume besakhiwo sebali:

The shape of a dramatic action - a formula which works for most plays - is five fold...This is of course only a formula. Part of the satisfaction offered by drama is the way in which different dramatists create variations on this basic structure of action.

USatyo (1981:90) uyakungqina naye oku, uthi incwadi eyidrama inamanqanaba amahlanu ekungala, inqanaba lengabula zigcawu okanye lokutyhilwa kwemibandela, inqanaba lokuyondelelana kwezinto okanye ukujiya kwebali, inqanaba lovutho ndaba, inqanaba lokusonjululwa kwezinto, inqanaba lesiphelo okanye isiphetho. Naye uthi esi sisikhokhelo nje ayikuko ukuba bonke ababhali basilandela sinjengoko sinjalo. Utsho esebenzisa imizobo eyahlukeneyo ukubonisa ezinye izimvo

ezinokufakwa ngababhali ekwakheni ibali. Siyabona ke ukuba uGwegwe usilandele esi sikhokelo ekwakheni ibali lakhe, wohluke nje ngokufakela inqanaba elinye ebeliya kubizwa ngokuba yincam yencukumiseko emxhelweni nguSatyo.

USatyo (1981:113) uthi isihlahla sesakhiwo sebali yimpixano. UMbadi noGebeda (1978:63) bathi ngempixano:

uxambuliswano nguwona ndoqo womdlalo... Uxambuliswano lwempikiswano nokruthakruthwano lungunozala webali eli. Olu kruthakruthano ludalwa kukungavisisani ngezinto ezithile. Ukruthakruthano lungaphakathi kwabantu ludalwa kukungavisisani kwabantu ngezimvo.

UWillis noD'Arienzo (1993:211) nabo bakuchaphazele ukubaluleka kwempixano kwisakhiwo sebali. Bathi:

It is conflict that provokes the crises that are the high points of the play. Without conflict these crises would not develop and the play would lack the essential element we describe with the word "dramatic".

USatyo (1981:113) uthi impixano le inokuba yebonakala ngaphandle okanye ezi ndidi zixutywe. Impixano yangaphandle isenokuba lungquzulwano phakathi komntu nomntu, phakathi komntu neqela labantu okanye ungquzulwano phakathi kwamaqela abantu. Uthi xa impixano iyeyangaphakathi unokuthi kanti umlinganiswa unomvandedwa anawo. Kulo mdlalo kaGwegwe sithi sizifumane ezi ndidi zempixano athetha ngazo uSatyo. UWillis noD'Arienzo (1993:211) bathi ukruthakruthano olukhoyo ebalini akufuneki lube ngezinto ezincinci ezingenamsebenzi kufuneka kungquzulwane ngezinto ezibalulekileyo. Batsho benika imizekelo yezinto ekunokuxambuliswana ngazo. Bathi,

Conflict must focus on issues that are crucial, on such subjects as life or death, success or defeat, loyalty or betrayal, health or illness, freedom or captivity, honor and degradation.

Siyabona ke ukuba kule ncwadi la makhaya mabini axambulisanayo akruthakruthana ngento ephathekayo. Kolu xambuliswano bakho abahlaziswayo bathobeke izidima kanti kukwakho nabo bangathembekanga nabathi bangcatshe abanye.

### **3.3 Isakhiwo somdlalo othi Nosel'eyibethile akakayoji**

Apha kuza kujongwa isakhiwo somdlalo othi Nosel'eyibethile akakayoji kusetyenziswa amanqanaba esakhiwo somdlalo axelwa ziingcali. Kuza kujongwa impixano esemdlalweni apha kwanendlela eyakhiwe ngayo.

#### **3.3.1 Inqanaba lengabula-zigcawu**

UMBadi noGebeda (1978:62) bathi kweli nqanaba kulapho kwanekwa khona umcimbi lo umdlalo ungawo. Kulapho kufumaneka intsusa yoxambuliswano. Kukwalapha kulo apho sithi sidibane nabalinganiswa okanye umlinganiswa ophambili. Indawo apho umdlalo wenzeka khona kwanexesha owenzeka ngalo sithi siyifumane kwakweli nqanaba. USatyo (1981:110) naye uyakungqina oku. Uthi,

apha ke sithelwa bhenqe ngolwazi oluza kuba sisiseko sokuba  
umfundi azilandele izehlo nezenzo eziza kuhamba ziqhambuke,  
zisombuluke, zidandalaze njengokuba umdlalo uya unaba natya  
nje phambi kwethu.

Naye uyayiphawula into yokuba kwalapha kweli nqanaba kuthi kuphawuleke ukuvundiswa kwempixano. UCohen (1973:69) uthi, naye engqinelana nesi sibini:

Exposition, which comes at the beginning, provides the necessary background material for a reader. It establishes setting, creates the basic atmosphere, provides information about the pasts of characters, and to delineate vital contexts for the events which will soon begin to unfold...

UWills noD'Arienzo (1993:224) bathi ungquzulwano olu lungundoqo webali kufanele lubonakale kwakumboniso wokuqala. Kufuneka kwakulo mboniso sibe sesinamanakani okuba yintoni le kuza kuxambuliswana ngayo. Bathi,

Plays should begin with a character enmeshed, or about to be enmeshed, in a problem situation that involves the conflict at the center of play's action.

Kule ncwadi kaGwegwe kwasekuqaleni kwebali sithi sazi ukuba ibali eli liqhubeka kwilali yaseNcumbe. Kwalapha ekuqaleni komdlalo umbhali uthi asikrobise kwingomso esithela tshuphe ngokuza kwenzeka ekuhambeni kwebali. Oko sikufumana kumazwi kaNziphonde ethetha ekhalimela uMkhwemte ngethuba bevela embizweni uMkhwemte ebona ukungabaluleki kokuxoxa ngamantombazana akhulelwa mihla le, enkundleni, esithi,

Ewe mfo kabawo kubalulekile xa kusiziwa nesisombululo. Xa uyindoda ezele amantombazana nawe ngeny' imini uza kuba netyala elinje ngeli, ufuno ukulisonjululelwa likomkhulu.

Kwakule ncoko sithi sibe norhano lokuba enye yeentombi zikaMkhwemte iza kukhulelwa ze kufuneke ukuba loo nyewe ide iye kuxoxwa enkundleni kwankosi.

Ukukhulelwa kukaNozibele kuthi kube yintsusa yengxabano kweli bali. Apha kweli nqanaba umbhali uqale ngokuthetha ngokukhulelwa kwamantombazana jikelele engabhekisi kumntu othile aze ke ngoku asidibanise nalo mlinganiswa uza kuba nesi sehlo, ukutsho asazise umlinganiswa wethu oyintloko onguNozibele. Kwakule ntetha ephakathi kukaNziphonde noMkhwemte sithi siveliselwe ukuba uMkhwemte lo zange awubone umnyango wesikolo, ukutsho ke liqaba. Kodwa nangona kunjalo unamabhongo okufundisa intombi yakhe kangangokuba ude ancame eyona nto ibalulekileyo kwindoda yesiXhosa, iinkomo, nanjengoko sisiva kwincwadi yamabali amafutshane ethi Transitions, ehlelwe nguCraig MacKenzie kwibali elithi “Heaven is not closed”, ngokubhalwa nguBessie Head esithi “everyone knows the extent to which the cow was part of people’s life and customs... it was the symbol of our wealth. So the cow was a holy thing in our lives” (p.56). Siyazi ukuba indoda engenankomo ayinasidima, nento eyithethayo ayimanyelwa nasezimbizweni kuba isisilambi njengoko esitsho noTom (1994:124) esithi:

Kwakudala kwaXhosa, obona butyebe babuxatyisiwe yayibobemfuyo ...  
Kaloku neziqhuza kwaXhosa, zithi zibudalelwe nje, zijike zibe  
“ngamaciko” zakutyeba ... Iciko ngendalo, lithi ngokuba  
sisilambi neqhophololo libe sisiqhuza neyilo. Ngenxa yoku into  
eliyithethayo ezinkundleni ayisiwa so.

UMkhwemte ngenxa yokuba wayenamaphupha okuba nomntwana ofundileyo  
wancama yonke into waxolela ukuphulukana nesidima ebenaso etshabalalisa ilifa  
alishiyelwa nguyise. Ukukhulelwa kwentombi yakhe kuko oku kuthi kumenze abe  
neengcwangu ayiyekise neso sikolo. Ikwakuko nokuthi kukhokelele kwezinye  
iziganeko ebalini apha. Le mpixano uGwegwe uyiqale wayivelisa kancinane  
ngokuthi athi uNozibele akuziqonda ukuba unzima abize uSipho ukuze amazise  
ngoko. Kwaphambi kokuba afike uSipho edingeni sithi sibone uNozibele  
enomvandedwa omenza abe noburhabaxa ngakumzala wakhe uBulelwa ahlala naye  
kwadade boyise nalapho efunda khona. Kulapho sithi sibone ukuba ikho le nto  
imtyayo. Indlela amphendula ngayo umzala wakhe ngokusuka amcele ukuba  
amncedise kumsebenzi wakhe wesikolo yenza sibone ukuba ngenene ikho le nto  
imphazamisayo. NoBulelwa ude acinge ukuba ikho le nto imbi amenze yona ade  
athi, “Ingaba ikho into endikukhathaze ngayo?” UNozibele umphendula athi, “Mzala  
wam awundenzanga nto, kukho into engandonwabisanga. Akukabi lilo ithuba  
lokuba uyazi.” Siyabona ke ukuba unomvandedwa. Ukutsho ke unempixano  
yangaphakathi. Le mpixano ithe yakhula ukufika kukaSipho yajika yayimpixano



yangaphandle. Abavumelani konke. USipho akaziboni enokuphulukana nesikolo aye kuphangela. Le nto kuxambuliswana ngayo ke siyabona ukuba ibalulekile yaye ibuthathaka kuba isigqibo esithathwa sesi sibini sibandakanya nomntu wesithathu, olu sana lulindelweyo. Ikamva lalo lixhomekeke kuloo nto baza kugqiba kuyo aba.

### **3.3.2 Inqanaba lokuyondelelana kwezinto**

USatyo (1981:110) uthi:

Laa mpixano nazo zonke eziya zenzo nezehlo esizibhenqiselwe  
kwinqanaba eliya lokuqala ziyajiya, ziyayondelelana okanye  
ke ziya zibondeka, zikhula.

Ukanti uJafta (1978:77) kwithisisi yakhe uthi:

Complication implies the intensification of the action by contending  
forces. At this stage their strength measures against each other so  
that it is not possible to predict with any amount of certainty which  
side is going to win.

Apha kweli nqanaba umbhali uthi asibonise okuza kwenzeka ngokuthi uMkhwemte  
achole incwadi ebibhalelwe uFezeka nguNozibele. Kwa oko sithi sibe nexhala

lokuba uza kuyithatha njani le nto kuba sesisazi thina singabafundi ukuba iqulethe oluphi udaba ngokuva xa uFezeka ebezifundela endleleni eba uza kufika ayicokise kakuhle ekhaya. Uthi amyalele ukuba ayifunde aze akuqikelela ukuba akafundi loo nto ibhaliweyo ayalele uMaMiya inkosikazi yakhe ukuba ayifunde. UMaMiya ngomothuko uthi ayifunde endindiza aze ke uMkhwemte amtyhole ngokungamxeleli ngokukhulelwa kukaNozibele. Kuye iba ngathi uMaMiya kuba engumama unolwazi ngesimo sentombi yakhe. Kulapha kweli nqanaba apho athi abe nezisongelo zokuba akasokuze aphinde afundise mntwana yena. Kulapha apho sibona khona ukuba uphoxekile sisenzo sentombi yakhe. Uthi athathe nesigqibo sokuba uNozibele asiyeke isikolo atsho ethumela uSabham noFezeka ukuba bamlande. Indlela enza ngayo ibonisa ingqumbo anayo. Akakwazi nokumcela ngendlela eyiyo kudade wabo uNoncedo kuba egqibe kwelokuba nguye lo ongakwazanga ukumbonisa indlela eyiyo lo mntwana nanjengoko ekhulelwe ebehlala naye. Siphinda sibone impixano yangaphandle apha. UMkhwemte usisifu uxambulisana nenkosikazi yakhe ngenxa yokukhulelwa kwentombi yabo.

Umbhali uthi ayikhulise le mpixano ngokuvelisa ikhaya lakwaMkhwemte nelakwaMthembu exambulisana ngokukhulelwa kukaNozibele. UMkhwemte ulandela isiko lakudala lokuthi intombi xa ikhulelwe iqhutywe isiwe kwikhaya lomfana. Isuka apho ke impixano ephakathi kwekhaya lakwaMthembu nelakwaMkhwemte. Kuthi kuyeke ngoku ukuxambulisana komntu nomntu koko kuxambulisane amaqela abantu. Lo mba wenze kwangabikho xolo. Le mizi mibini

ijongene ngezikhondo zamehlo ngenxa yesenzo sabantwana. Kuyanyathelwana ngaba bantu kujanyelwene.

UJafta (1978:63) uthi impixano le yiyo ethi iqhubele ibali phambili yaye eyona nto ithi isinike umdla yimizabalazo ethi yenziwe licala ngalinye ukuphumelelisa izimvo zalo. UWillis noD'Arienzo (1993:212) nabo bakuchaphazele ukubaluleka kwemigushuzo eyenziwayo. Bathi into ebalulekileyo kukuba umntu uzikhupha njani engxakini ajongene nayo. USipho uqala ngokuqakathisa abazali bakaNozibele azenze umntu ongamaziyo. Ngokuya efakwa imibuzo uthi amkhanyele uNozibele ngokuthi athi ubengeyedwa kuye koko bebebathathu. Eli nyathelo yindlela kaSipho yokuzikhupha engxakini. Uqalile ngemizabalazo ezama ukubaleka ityala. Le migushuzo yakhe ithi idale imo yonxunguphalo uNozibele atsho esikrakra. Nathi singabafundi sithi sibe nexhala lokuba uMkhwemte ohleli eneengcwangu ngenxa yokuphoxwa yintombi yakhe uza kuyithatha njani into yokuba intombi yakhe kanti ayanelanga nje ukukhulelwa koko ukwalihule. Le ndlela amphike ngayo imhlazisile uNozibele kwanekhaya lakhe, ukuhlala liye kusa isisu somntu ongazazi nokuba ukhuleliswe ngubani na. UMthembu uthi ancedise unyana wakhe ukukhanyela uNozibele. Akabaniki thuba laneleyo lokubuza imibuzo ooMkhwemte yaye usuka azenze oneengcwangu ngokuthi uNozibele akhombe umzi wakhe kuba ufumile engayanga kumakhaya abanye abafana aba baxelwa nguSipho.

USatyo (1981:114) uthi le mpixano isebalini kufuneka ibe yinto ekholelekayo.

Impixano ayakhileyo uGwegwe iyakholeleka. Yinto eqhelekileyo ukuba amantombazana aphikwe ngamakhwenkwe xa ethe anzima ngenxa yokuba esoyika abazali. Nesenzo sikaMthembu sokuncedisa unyana wakhe ekukhanyeleni intombi, nangona sibonakala sikhohlakele yinto ibinokwenziwa nanguwuphina umzali ofumileyo. Nabanina ube nokucinga ukuba kujongwe ubutyebi bakhe. Akukho nanye indoda engathanda ukuzekela umntwana wayo intombi kanondlwana nanjengoko sisiva nakwincwadi kaZeka (1992:16) xa echaza ngekhaya lentombi ezakwenda. Uthi:

Mawube ngumzi ondilisekileyo, nomnikaziwo makaziwe  
ngobuntu... ngaphezulu makabe nabo ubuhlanti, abe  
nezinto azivaleleyo kubo.

UMkhwemte akanabo ubuhlanti kuba ngulowo owabuvuthulula eba uza kufundisa intombi yakhe. Ke ngoko njengoMthembu lo akukho bani unokuthanda ukuba nobuhlobo nabantu abaphantsi ngolo hlobo. Siyabona ke ukuba ubunzima nengxaki buya bumkhulela uNozibele. Uya erhintyeleka engakwazi kuzikhulula. Ukanti kwelinye icala uSipho yena sele eqalile ukuzikhupha engxakini.

Bagoduka bengenazwi abalifumana kwaMthembu, ooMkhwemte, ze afike ekhaya esabonakala ukuba uneengcwangu. Uthi athityazwe nguNziphonde kumsindo wakhe

wokubona uNozibele ethetha ubuxoki. Ukholelwa ngenene ukuba ubakhombise umzi ongenguwo. UNziphonde uyambonisa ngale mpazamo ayenzayo athi:

Xa ucinga uNozibele angenza lo nto? Akuyiboni ukuba la nkwenkwe limenemene ifuze uyise? Umvile lo mntwana eyikhalimela la nkwenkwe kwaphaya...Ubabonile xa bethwasuka besishiya besazi ukuba xa bendibuze eminye imibuzo kula nkwenkwe ibiza kuvela inyaniso”

Umvula amehlo ambonise elona xoki. Uthi ambonise ukuba kwanekhaya likaSipho alinyanisekanga yaye liyiqondile into yokuba liya kuba sengxakini xa lithe lahlala lamvumela uSipho ukuba aphenidule yonke loo mibuzo yabo. Yiloo nto lisuke lathi khwasu labashiya apho bengafumananga nento esiwa phantsi kwempumlo.

Iphinda iqhutyelwe phambili ke le mpixano ngokuthi la makhaya aye kuxoxa ngale nyewe enkundleni komkhulu. Sibona ikhaya lakwaMkhwemte nalo lisenza imizabalazo lizama ukuphumelelisa izimvo zalo. Liya kulaa ndawo ibike yakhankanywa nguNziphonde ekuqaleni kwebali. USipho uhle wayiqonda into yokuba ikhaya lakwaMkhwemte liza kuya kumangala enkundleni njengokuba loyisiwe kukuxoxa nabazali bakhe. Uhle walungisa ukwenzela ukuba oko ebekuthethile ze kukholeleke. Ucele abahlobo bakhe ukuba bazenze aba bafana

babini ebethetha ngabo. Ngenene omnye wabo nogama linguSandile uvumile ukwenza oko.

Enkundleni apho zininzi izinto ezithi zibuzwe ezenza sithi sele sisithi uNozibele uya kuthetheleleka ziphinde ziphanze. Kuqalwe ngokubuzwa uSipho ukuba uyamazi na waye evuma ukuba uyazi ukuba bebethandana angayivumiyo yileyo yokuba nguyeyise womntwana. Utsho esithi wamgqibela kwiinyanga ezintandathu ezidlulileyo yaye uNozibele yena uthi iinyanga zakhe zine. USipho uphinde athethe laa nto ebeyithethe kowabo yokuba bebebathathu yaye atsho esithi ukhona omnye wabo bafana athetha ngabo. USandile uthi abizwe aze amngqinele uSipho yaye naye abe esithi wamgqibela kwangaxeshanye noSipho uNozibele. Kuthi kuphakame uCirha nothi avelise into yokuba xa aba babini bamgqibela kudala kangako loo nto ithetha ukuba oyena yise wosana ngulowo ungekhoyo apho. UNziphonde uthi avelise into yokuba kusenokwenzeka ukuba uNozibele akazichani kakuhle iinyanga zakhe. UMaMpinge nguyeyisa oza nesisombululo sokuba aye eklinikhi ukuze kuqinisekwe. Ubuya nencwadana ethi uneenyanga ezintlanu. Unkosi uyazixela aze athi oko ke kuthetha ukuba ukhuleliswe sesi sibini. UNziphonde uthi abuze umbuzo esinawo nathi athi, “Umntu ukhuleliswa njani ngabantu ababini?” Kukweli thuba apho kuthi kubuzwe kuNozibele ukuba ngenene uyamazi na uSandile aze avume exela ukuba umazi kuba engumhlobo kaSipho. NoBulelwa umzala wakhe uthi amngqinele ukuba ubemazi ethandana noSipho yaye atsho ekhomba noMkhuseli onokungqina oko. UMkhuseli naye uthi amthethelele. Kulapho uSipho asuka amhlazise khona

nangakumbi uNozibele ngokuthi enze umzekelo. Uthi acele isitya esinamanzi ze acele ukuba abantu ngabantu bahlambe izandla zabo kuwo ze emva koko acele ukuba umntu ngamnye ohlambe apho onyule intsila yakhe, bakuba bengakwazi kulapho athi naye ke akakwazi ukuthi ngumntwana wakhe lowo uthwelwe nguNozibele kuba bebebaninzi. Itsho le nto imonyelise nangakumbi uNozibele abonakale njengelona hule esidlangalaleni. UMkhwemte uthi abe nomsindo nangakumbi akuthi uGwebityala, inkosi, kuya kubonwa emntwaneni. Kukule ndawo apho sithi siyibone ukuba impixano le ibondekile yaye iyondelelene. Kunzima ukuba uNozibele angazikhupha kwesi sinyophothi. Ukungakwazi kukankosi ukuwisa isigwebo esisiso kulo mbandela kuthi kukhokelele kwinqanaba elilandelayo inqanaba lovutho-ndaba.

### **3.3.3 Inqanaba lovutho-ndaba**

USatyo (1981:111) uthi, “ithi yakuba impixano ibondeke ngokupheleleyo sifikelele kumzuzu wasemdeni okanye encotsheni yeli qhina besilinyuka.” Uhambisa athi, “lo ngumzuzu wenguqu kwizinto.” Kule ncwadi kaGwegwe kweli nqanaba ikhaya lakwaMkhwemte lithi liyeke ukuqhubela phambili ngengcamango yokuya kumangala edolophini kwamantyi ngenxa yokucinga ukuba liya kulahlwa lityala ngenxa yokungabi namali. UNozibele uthi ahlupheke ngeyona ndlela. Ude abeleke umntwana oyinkwenkwe ze adlakazele apha esiqwini kunye naloo mntwana wakhe. Umbhali ude athi kwindima yesihlanu, umboniso wokuqala, “... UNozibele woneka amadlavu omntwan’akhe...” ukubonisa le ntlupheko imombetheyo. Ukuvela

komntwana akukho nemali yokuba athengelwe into yokutya. Utyiswa inembe kwanobisi olusengwe ebhokhweni. Ude ngenye imini wamtyisa ubisi oseluxhatshwe nayinja kuba ikuphela kwalo. Yile meko emenza agqibe ekubeni afune umsebenzi. Uthi acinge ngokuya kuwufuna evenkileni. Ukuwufumana kwakhe akubanga lula, usebenza nzima esenza ivasi eninzi, exova udaka lokutyabeka izindlu kanti uhlawulwa imadlana engephi. Xa ebuya ekhaya ubuya ediniwe ebonakala ukuba uyabulaleka. Sithi sibe nosizi lwakhe kule meko kuba asikuko nokuba uyayazi nale misebenzi, akazange watyabeka ndlu ngaphambili kangangokuba sidibana naye elila ngenxa yale meko abe ethethelwa rhabaxa nguMamJwarha embuza ukuba ucinga ukuba kukwaninalume apho yaye eyenza mhlophe into yokuba akanakuzalana naye. Le meko ithi imenze abe nokuzisola acinge ngamabhongo kayise awayenawo ngaye kwanoSipho owamshiya kwesinomhlwa. Sithi sibone ukuba uzisola ngenene yaye uyabuva ubunzima bokuba ngumzali. Siva xa esithi:

Nalo mntwana undizisele ubunzima obungathethekiyo.

Namhlanje ndiyinto etshayela uthuli lwale lali, esebenz' udaka.

Ndifunde isifundo.

Utsho nje uyantwizisa siyambona ngenene ukuba ujongene nobunzima.



Uthi esasebenza njalo agulelwe ngumntwana kunyanzeleke ukuba alandwe ukuze ambalekisele esibhedlele eSiphethu. Akanayo nemali yokuzithengela into etyiwayo xa elapho esibhedlele. Kwangeli thuba esiya uthi ahambe umgama omde ngeenyawo phambi kokuba acholwe yiveni emehlisa ngasesibhedlele. Kwakule veni kuphephezela umoya yaye uhleli ngasemva uyagodola. Umqhubi wesi sithuthi uba ngathi uyayibona naye le nkxwaleko yakhe kuba uthi ale ukuthatha loo mali yakhe ebeza kuyihlawula ngokumbeka apho. Xa efika apha ufika oogqirha sele bemkile kunyanzeleke ukuba alale ukuze adibane nabo ngemini elandelayo. Akanamntu amaziyo ukufutshane anokucela kuye indawo yokulala. Uthi ke alale kwizitulo zasesibhedlele atye nje iqhekezana lesonka alehlise ngamanzi kampompi. Xa evuka apho uziva ukuba ulambile. Kulapha kweli nqanaba apho simbona ukuba ubunzima nentlupheko bumombethe ngeyona ndlela kangangokuba ude athandazele ukuba umntwana wakhe afe. Uthi:

Eli asililo elenkenenkene, mandomelele. Kuya kusa nini ndihleli apha, ndigodola, ndilambile. Bawo andazi nokuba isisono na le nto ndiza kuyicela. Ndicela ukuba afe lo mntwana. Iingxaki endinazo zingaphaya kokuqonda ngenxa yobukho bakhe.

Sitsho sivelane naye nangakumbi kule meko sitsho sibe nenzondo ngakuSipho kuba ukuba wayengamkhanyelanga ngewayengakhange asokole ngolu hlobo.

### **3.3.4 Inqanaba lokusonjululwa kwezinto**

USatyo (1981:111) uthi kweli nqanaba, “laa mpixano ibihambe yahamba yaya kumpantsheka kwincachoyi yovutho-ndaba iyawululwa ngoku.” UJafta (1978:82) naye uthi xa ethetha ngeli nqanaba: “Denouement refers to the unravelling of the knot which was tied up at the climax.” USatyo uhambisa athi kulapho kusonjululwa izinto kutsho kucace ukuba izinto ziya ngaphi. Amngqinele uMakosana (1991:27) athi: “[at this phase] we expect to see realignment of forces or things turning for better or for worse.” UGwegwe kule ncwadi yakhe kweli nqanaba uthi adibanise uNozibele noZolani. Badibana esibhedlele apho uNozibele athi acele into etyiwayo kuZolani. UZolani usuka aye kumthengela into yokutya endaweni yokuba amphe kuloo nto ubeyitya. Apha encokweni uZolani uthi afumane ukuba uNozibele akasebenzi yaye engafundi kunjalo nje kungekho kwamntu uphangelayo kowabo aze amthembise ngokumfunela umsebenzi. Uthi azenze umalume wakhe ngokuthi athi isiduko sakhe nguMiya akuba evile ukuba umama kaNozibele nguMaMiya. Oku kuthi kwenze ukuba abe nokumthemba uZolani bade behlukane uNozibele enike uZolani idilesi yakhe ukuze ambhalele xa ethe wawufumana umsebenzi. UZolani ngenene uthi awufumane umsebenzi athumelele uNozibele nemali yokuba akhwele xa esiya eFlagstaff apho ebeza kusebenza khona. Le nto yokuthumela kwakhe imali yenza kube lula kuNozibele kuba akabi ejikeleza eboleka imali. Incwadi kaZolani ithi imchazele nendlela yokuya apho kwanendawo aza kuhla kuyo yaye isitsho ukuba

uya kufika apho sele elindelwe nguZolani. Naxa eza kuhamba akanangxaki yokuba uza kumthini umntwana unina uthi avume ngokulula ukusala naye.

Ukufika kwakhe apho eFlagstaff akasokoli ngendawo yokuhlala. Uhlala endlwini eqeshwe nguZolani. Ukuphangela kwakhe utsho waphucuka walinenekazi wakwazi nokuthengela abazali bakhe, abantakwabo kwanomntwana wakhe iimpahla. Ude wanconywa nanguyise akuba ethenge nefenitshala. Kowabo batsho baphucuka nasekutyeni apha batsho batya kamnandi. Ude anconywe nanguNziphonde athi, “Unentsebenzo ke umntwana kabhuti.” Ukanti nayo inkosikazi kaNziphonde uMaDosini iyamncoma ide ithi, “Umzi umile ngathi kusebenza incentsa.” Amaphupha kaNozibele okuba afunde athi afezekiswe kweli nqanaba. UZolani umzela namacebo emncedisa ukuba afunde. Umcebise ukuba afunde ngobusuku yaye angenele ibanga leshumi angabe eqala kwelesibhozo. Uncediswa nguNtembeko ukumfunela isithuba. Ukuphumelela kwakhe ibanga leshumi uZolani uyamfundisa ngokwakhe aze aphinde amcelele umkhuluwa wakhe uNtembeko ukuba amfunele isithuba ekholejini. Akasokoli naxa esiya esikolweni ekholejini apho, uZolani uyamsa aphinde amphuthume ngemoto yakhe.

### **3.3.5 Incam yenkcukumiseko emxhelweni**

UGwegwe uthi eze nenqanaba uSatyo (1981:108) kumzobo ocacisa amanqanaba ebeya kulibiza ngokuba, yincam yenkcukumiseko emxhelweni. Apha kweli nqanaba

uGwegwe uthi aphinde adibanise uNozibele noSipho amahlukanise noZolani.

Ubadibanisa emveni kokuba uZolani sele ezixelile kuNozibele ukuba akazalani naye yaye ecela ukuba batshate. Badibana sele bevumelene ukuba baza kutshata.

Umbhali uthe wamenza wanobuthathaka apha uNozibele wathabatheka nguSipho.

Sitsho sibe nexhala lokuba kuza kwenzeka ntoni kuNozibele noZolani xa ebuyelana

noSipho. Uqala kancinane ngokumana esithi kuZolani uza kukhe afunde nabahlobo

bakhe kanti uyazi ukuba wenza ithuba lokudibana noSipho. Sithi sibe novelwano

noZolani kuba akazi ukuba uyakhohliswa nguNozibele. Uphinde acele kuZolani

ukugoduka aye kuchitha iveki ibenye kowabo ngeholidi yakhe kaJuni kanti ngalo

lonke elo xesha uya kuSipho eBizana. Ufika apho ahlale zontathu ezo veki zeholide.

Sithi sibe nexhala kuba uZolani uyazi kowabo. Uya kuthi ukungabuyi kwakhe aye

kumkhangela kowabo abe engaziwa. Sithi sibambe amazinyo ke kuba sicinga ukuba

abazali bakhe baza kuhle baqonde ukuba unonyawo olutenxileyo. Siphinde sibe

nexhala lokuba xa befumanisa oku baza kutolika njani. Ngenene uZolani uthathe eso

sigqibo yaye ufike engaziwa kowabo. UMkhwemte uthi avukwe yingcwangu yaye

ayithethe phandle into yokuba uNozibele ubahlazisile kuZolani kunjalo nje atsho

ukuba umbona engayazi into ayifunayo apha ebomini. Uthi ayifunde ivaliwe aqonde

ukuba uhambe ukuthanda kwakhe kunjalo nje inokuba unelinye iqabane apho

akhoyo.

Ukuphela kweholide ubuya sele eya kuhlala kubahlobo bakhe ekholejini

engasabuyeli kuZolani yaye ebaxelela ukuba uthanda uSipho ngoku akamkhathalele

uZolani. Sithi sibe nosizi nangakumbi ngoZolani kuba ngoku ubonwa ubuqaba nguNozibele. Ulibele ngoku ukuba uphuculwe nguye. Uthi xa ethetha ehlekisa ngaye kubahlobo bakhe, “Hayi wethu ndithandana netitshala engutata womntwana wam ngoku. Phofu ke amafutha enqwelo netshokhwe yokubhala azidibani.” Uphinda amngcolise emthekisa noSipho kwakubahlobokazi aba bakhe athi, “Akukho nento abafana ngayo, uSipho mhle qwaba, unemoto entle, unomsebenzi ophucukileyo.” Sithi simvele usizi kwayena kuba kaloku simbona etsalwa bubunewunewu bezinto zikaSipho akayicingi into yokuba angamphinda esezolo. Incwadi efunyanwa nguZolani isuka kuNozibele yenza sichukumiseke nangakumbi. Uthi amxelele ukuba ugqibe ekubeni bayeke ukuthandana yaye akamfihleli nokumfihlela uyamxelela ukuba isizathu kukuba ebuyelene notata womntwana wakhe atsho emcela ukuba amkhululele iimpahla kwaneencwadi zakhe. Le ncwadi yenza ukuba uZolani alile angazi nokuba makathini. Ulila njengomntu ophelwe lithemba. Ude akhuzwe nguNtembeko ukuba angalili ngokungathi akayondoda ngaphezulu akangomKristu. UNozibele uthi agqibe ukuya kwaZolani aye kulanda iincwadi kwaneempahla zakhe. Sithi sibe nexhala ngokuza kuhla kuba kaloku uZolani sele eyichaphazele into yokuba uNozibele sele efana notshaba ngoku kuye. Naye uthi angangqali ngqo kuZolani uqala ngokuya kucela uNtembeko ukuba amkhaphe. Uyoyika naye ngokwakhe kuba uyazi ukuba umphoxile uZolani. Akoyiki Zolani kuphela koko woyika noNtembeko lowo, mve xa ezithethela yedwa esithi, “kazi ndiza kumfumana kuliphi igumbi lo mfo, khona ndiza kuyiqala ngaphi le nto? Andisamoyiki ngako uNtembeko.” Le yokoyika uZolani uthi ayitsho apho

kuNtembeko. Ngolo suku zange aye nakuloo Ntembeko wayegqibe ukuba uza kuya naye kuZolani waziyela ngamini yimbi.

Ukufika kwakhe apha uZolani uthi abe nemibuzo ambuza yona yaye indlela aphenhula ngayo irhabaxa yaye akakhathali. Siba buhlungu nangakumbi xa uNozibele esitsho kuZolani buqu yaye enentsinana esileyo anayo esithi: “Ewe uSipho yititshala ephucukileyo kunawe, nam ke ndiza kuba yititshala kungekudala.” UZolani uthi abuze umbuzo esinawo nathi wokuba eza kuba yititshala nje kungenxa kabani. Uthi, “ Uthetha nabani ngolo hlobo, ndakugqiba ukukuphucula?” Endaweni yokuba ehle uNozibele acinge apho esuka khona noZolani usuka ambuze umbuzo osileyo athi, “Kwakutheni ukuze uphucule mna kuqala, uyeke la wakho amaxolo?” Namhlanje uNozibele umbona ubuxolo uZolani lo kanye wamonyula ebunzimeni.

### **3.3.6 Inqanaba lesiphetho**

Eli linqanaba lokuphela kwebali. UMbadi noGebeda (1978:62) bathi kulapha kweli nqanaba apho kuthi kucace ngokupheleleyo ukuba umdlalo lo luhlobo luni na. Bathi ubuntlekele okanye ubuyolisa bomdlalo bucacisa ngokuthi kwenzeke apha.

Uxambuliswano lukaZolani noNozibele lukhokelela ekubeni balwe aze uZolani abulale uNozibele ngokumhlaba ngemela. Ubuthathaka bukaNozibele bokuthi angakwazi ukumala uSipho xa ebuyela kuye bubo obu bukhokelela ekufeni kwakhe. Koku kufa kukaNozibele okwenza sazi ukuba yintlekele lo mdlalo. UZolani uthi

abonakale enokutshintsha apha kuba uthi abe naso nesibindi sokuba amngcwabe entla kwegadi yalo mzi aqeshe kuwo. Umzimba kaNozibele uthi urhuqwe zizinja ziwuzise ebantwini. Zizo ezinika umkhondo ze ke kwangoko kurhanelwe uZolani. UNtembeko ngenxa yokwazi isigwebo somntu obuleleyo uthi athumele uZolani kumhlobo wakhe uNtokozo eThekwini akuba amxelele ukuba umbulele uNozibele. Abazali bakaNtembeko bathi bakuyiva le nto yokurhanelwa ngokubulala komntwana wabo ezindabeni zikamabonakude bayabonakala ukuba ngamaKristu enene. Basuka kwangoko baye kuNtembeko baye kuva ukuba uphi uZolani ngeenjongo zokuba xa befumana umkhondo baye emapoliseni. Bathi bakuba bewufumene ngenene bahambe namapolisa besiya kumphuthuma eThekwini. Xa befika bafika uZolani naye kucaca ukuba isazela sisebenzile kuye apha kuba ngentsasa yaloo mini uye wathi uyagoduka ukuze azinikezele emapoliseni.

Ukufa kukaNozibele kushiye elona nxebe kowabo kuba nkqu uMkhwemnte akakwazi kuzibamba uyalila kuba esithi umntwana wakhe ubefana nendoda yelo khaya. Nabazali bakaZolani kwelinye icala nabo babuhlungu ngokuthi athi esakube enze elo sikizi anyamalale. Babuhlungu nangakumbi kuba bazibona beyintlekisa kuba benomntwana owenze isihelugu esinjengeso kodwa babe bezibiza ngokuba bangamaKristu. Sibabona besoyika ukuhlazisa igama leNkosi yaye beneentloni ngomntwana wabo owaphule omnye wemithetho elishumi mithetho leyo elawula intlalo nokuziphatha komntu ozibiza ngokuba likholwa.

UZolani naye endleleni ebuyela ekhaya uthi afumane ingozi yokutshayiswa yimoto ePort Shepstone xa ezama ukuwela umgaqo ngenxa yokuba ekude ngeengcinga.

Uthi aphaphame sele esesibhedlele emva kweentsuku engazi nokuba bekwenzeke ntoni ukuze abe lapho. Abazali bakaZolani bathi benze ubuntu obufana nobo babenziwe ngumntwana wabo kuNozibele, bazithathela kubo zonke iindleko zokumngcwaba uNozibele.

Kukwalapha kweli nqanaba apho abantu bakwaMthembu bathi beze kucela uxolo kwaMkhwemte ngokuthi bakhanye uNozibele yaye bayavuma nokuba umntwana lowo ngowasebaThenjini batsho besithi baze kuhlawula umonakalo kodwa bayona ngokuthi bathi bacela ukukhululelwa umntwana. Kaloku ngokwesiNtu xa intombi imithele ekhaya umntwana ngowakowayo akunakunikiswa ngaye. Bathi bafakwe nguMkhwemte endleleni ngokubabuza ukuba umntwana xa ezalelwe kulontombi uthi ahambe esithubeni kusini na.

UZolani kwelinye icala uthi abuyele ezingqondweni ze kufike abazali bakhe bamthathe kunye namapolisa kodwa bagqithe kuloNozibele phambi kokuba avalelwe. Naye ufika acele uxolo kuMkhwemte ade acele nokusiwa engcwabeni likaNozibele. Ufika apho abeke umsesane abe esitsho ukuba konke oko kungenxa yothando. Siyabona ukuba impixano eyaqala kuSipho noNozibele ithe sesisithi isombulukile ngokuthi uNozibele adibane noZolani kanti iseza kuvuka ikhokelele ekufeni kukaNozibele.



UKeuris, Neethling noMpolweni-Zantsi (1999:53) bathi zimbini iindidi zesakhiwo somdlalo, kukho isakhiwo somdlalo esivalekileyo kunye neso sivulekileyo. Bathi:

Umdlalo uba nesakhiwo esivalekileyo xa yonke into  
iqukunjelwe ngokwenelisayo kumfundi okanye umbukeli  
womdlalo - oko kukuthi xa impixano isonjululwe neziganeko  
zibonakalisa isiphelo esicacileyo.

Ukanti lo unesakhiwo esivulekileyo bathi kulapho impixano ingasonjululwa ngokupheleleyo, umfundi okanye umbukeli womdlalo uthi ashiyeke enemibuzo azibuza yona engaphendulekiyo. Umdlalo kaGwegwe ke isakhiwo sawo sivalekile. Isiphelo sicacile akukho mibuzo sishiyeka sizibuza yona. Nangona uxolo ludaleka akuba efile uNozibele kodwa siyabona ukuba kufikelelwa esiphelweni sempixano le ibikhona apha ebalini.

### **3.4 Ukubunjwa kwabalinganiswa**

Abalinganiswa bebalu ngabantu abathi bazotywe okanye babunjwe ngumbhali.

UCrow (1983:31) uyakungqina oku, uthi:

All characterisation in drama is artificial; it is always a product of the dramatist's artifice; his skill in creating the illusion of personality on the page and the stage.

UDocherty (1983:43) uthi ababhali bathi babathiye amagama abalinganiswa ingekuko ukuba la magama abhekiselele kubantu abathile abaphila kubomi benene. Uthi kubalulekile ukuba banikwe amagama kuba ngawo athi abohlule kwabanye abalinganiswa nakwisimo sentlalo. Uhambisa athi abalinganiswa ngabo abathi baphuhlise loo nto umbhali afuna ukusivelisela yona. UBoulton (1960:196) uyakungqina oku, uthi:

The writer of plays creates characters and places them in situations that are interesting and in some way relevant to general human experience.

UMBadi noGebeda (1978:64) bathi, bebonisa ukubaluleka kwabalinganiswa ebalini:

Umdlalo ngumdlalo ngabalinganiswa. Ngabo abathethayo; ngabo abenza izinto ezibonisa ibali; ngabo abalinganisa ibali libe yinto ebonakalayo nephilayo eyenzeka phambi kwamehlo ethu ngexesha langoku. Ngabalinganiswa abaphuhlisa izimvo zombhali kuba uthetha ngabo. Ngabo abasisombululela imfihlakalo yengcinga zombhali.

Umlinganiswa ngamnye unendima ayidlalayo ebalini. Indima edlalwa ngumlinganiswa ngamnye ithi incedise ekhwakheni ibali. UKeuris, Neethling noMpolweni-Zantsi (1999:21) bathi,

Eyona ndlela ibalulekileyo esinokuthi simazi ngayo umlinganiswa kukwinto ayithethayo nayenzayo. Sifumana ulwazi oluninzi kwiincoko zakhe nabanye abalinganiswa naxa ezithethela yedwa.

Bahambisa bathi olona lwazi luthile kratya ngomlinganiswa silufumana kumazwi nezenzo zabanye abalinganiswa eziphathelele kuye. URoberts (1973:78) naye uthi ngabalinganiswa,

The most immediate way to understand a character is to examine in detail everything he says. The style and content of his utterances will reveal not only his dominant traits but also the subtle aspects of his character.

Uphinda athi, nezinto azenzayo umlinganiswa zithi zenze ukuba simbone ukuba ungumntu onjani na. Uhambisa athi abalinganiswa ngabantu abaqingqwe ngumbhali asingobantu abaphilayo kubomi benene kodwa bathi babunjwe babe neempawu zabantu abaphilayo. Uthi,

Although dramatic characters are not real people they are endowed with human capacities. They talk and act and interact with one another. They experience pleasure and endure pain. They feel, and they act on their feelings. They believe and they act according to their beliefs. (p.77)

UMbadi noGebeda (1978:64) nabo bayangqina ukuba abalinganiswa bathi babe neempawu zabantu abaphilayo. Bathi:

Bayathetha apha emdlalweni, bayaphefumlelana ngezimvo.

Bayavakalelwa kuba bayabuva ubuhlungu xa kukho into ehlungisayo. Bayonwaba xa kukho into eyonwabisayo.

Izinto abazenzayo apha ebalini

zezo zenziwa ngumntu ophilayo.

URoberts (1973:74) uthi ayicacise into yokuba nangona abalinganiswa bebalibethi banikwe iimpawu zabantu abaphilayo kodwa abafani nabo. Uthi:

Characters in a play are not the same as people in real life. Real people live in the world as it is. Biological, psychological and social conditions affect the behaviour of real people. Dramatic and theatrical necessities determine the nature of characters.

Abalinganiswa bale ncwadi ithi Nosel'eyibethile akakayoji babunjwe bangabantu ngokupheleleyo, benziwe baphila banenyama negazi. Izinto abazenzayo zizinto ezenziwa ngabantu abaphila kubomi benene. Banayo imvakalelo, njengoko sisiva uMaMiya obe nemvakalelo ngenxa yesililo sikaNozibele ukanti noMkhwemte uyalila akuba ephoxwe nguNozibele ukubonakalisa intlungu anayo. Iimeko zobomi ziyabatshintsha, umzekelo uMkhwemte simbona esamkela ubuKrestu ekugqibeleni kanti ubebunyhasha engafuni nokuva nto ngabo. Ukanti noZolani kwelinye icala obesoloko emenzela okuhle kodwa uNozibele simbona inguye oyimbangi yokuphela kobomi bakhe.

URoberts (1973:47) uthi abalinganiswa kufuneka bangabaxwa ebalini, kufuneka benze izinto ezikholelekayo ezenziwa ngabantu kubomi benene. Uthi:

We are entitled to expect that the character in a novel or a play will be true to life. That is, the actions, statements, thoughts of a particular person must all be what a human being is likely to do, say and think under given circumstances.

USatyo (1981:76-77) uthi abalinganiswa badlala iindima ezohlukeneyo apha ebalini. Kukho umlinganiswa oyintloko, lo ngulo mlinganiswa lisekeke kuye ibali, zonke iziganeko ezisebalini zingqonge yena ukusuka ekuqaleni kwebali de liye kuphela. Nguye ongumsunguli weziganeko zebali. Kubakho nomlinganiswa ongumchasi

osoloko ephikisana nalowo uyintloko, ze kubekho nalowo ungumphembeleli, yena osoloko ecebisa umchasi ukuze abe nento ayenzayo kulowo uyintloko. Uthi ukuze abalinganiswa babonakale bephila apha ebalini kufuneka bajikajike bangasoloko beyinto enye, ukutsho kufuneka babe ngqukuva (dynamic/round) bangabi sicaba (flat). UAbrams (1993:24) uthi ingcali uE.M Foster ithi xa ichaza umlinganiswa ongqukuva:

Round character is complex in temperament and motivation  
and is represented with subtle particularity such a character  
therefore is as difficult to describe with any adequacy as a person  
in real life, and like real persons, is capable of surprising us.

Njengoko ichaza le ngcali umlinganiswa ololu hlobo ubonakala engumntu gqibi yaye izenzo zakhe ziyakholeleka.

### **3.5 Abalinganiswa bomdlalo othi Nosel'eyibethile akakayoji**

Apha kuza kujongwa indlela uGwegwe ababumbe ngayo abalinganiswa bakhe. Kuza kusetyenziswa ulwazi olukhankanywa ziingcali ngokubunjwa kwabalinganiswa.

### 3.5.1 UMkhwemte

Lo ngumkhuluwa kaNziphonde ongumyeni kaMamiya okwanguyise kuNozibele, uSabham kunye noFeziwe. Uzotywe wangumntu obomvu ongazange awubone umnyango wesikolo. Loo nto siyiva kumazwi kaNziphonde kwincoko anayo noMkhwemte lo. Uthi, “Uthini na kabawo, usithi awuloqaba nje wawukhe waya esikolweni?” Uphinda ahambise athi, “ungade ube awufani nam mkhuluwa, kodwa ukuba ndiliqaba nawe ulilo.” Nangona eliqaba nje unayo ingqondo yemveli kuba simva emana ukubiza amangama amathathu esiNgesi athi, “but why maan” magama lawo athi uNziphonde inokuba wabuya nawo eNyukhasele. Kwakhona siphinda simbone xa enamanakani okuba uFeziwe akafundi le nto ibhalwe kwileta awayethe makayifunde ivela kuNozibele waza wathi uMaMiya makamfundele watsho wayifumana inyaniso. Nendlela athi ubuze ngayo inkosi ngesicelo senkam-nkam ibonisa ubulumko anabo. Indlela abuze ngayo yenze inkosi yanexhala lokuba iza kuvela kurhulumente ukuba irhumisa abantu phambi kokuba ibenzele nantoni na. Ungumlinganiswa onamabhongo ngokokude angakwazi ukuyigcina into de abone iziphumo zayo, ufika elilisela ngento anayo njengoko simva xa ethetha noMaMiya ngebhongo analo ngokufundisa uNozibele. Uthi, “Xa ungenabhongo ngentombi yakho thula ufe ndiza kuthetha mna ngeyam intombi.” Ungumntu omamelayo xa ecetyiswa. Oku sikubona ngethuba ecetyiswa ngudade wabo uNoncedo ukuba angalisi ityala edolophini emveni kokuba benganelisekanga yindlela eligwetywe ngayo yinkosi yabo. Umbonisile ukuba uyakulahlekelwa yimali eninzi, wamva

wangayilandeli loo nto. Unalo uthando lobuzali kwanenimba. Nanko engamxothanga uNozibele akuba enesiwo yaye ngethuba esesibhedlele uvumile ukuba kuthengiswe ibhokhwe ukuze kube nokuthengelwa umntwana impahla. Ungumlinganiswa onengqumbo kakhulu kuba nanko ede wanesifungo esithi, “Ndimhlambile uNozibele, ndingasoze ndiphinde ndifundise mntwana” akuba ephoxwe nguNozibele. Siphinda siyive le nto yakhe yokungakwazi ukuxola msinya kumazwi kaMaMiya, esithi, “Kodwa intliziyo yakho ayixoli. Uyakuyamkela nini le nto kaNozibele.” Nangona enjalo siyabona ukuba ebesenziwa nabubumnyama bokungazi nto ngobuKristu obufundisa ngoxolo kuba ekuqaleni simvile egxeka le inkolo ebuza abazali bakaZolani ukuba kule nkolo abantwana bafundiswa ukubulala na, kodwa nanko ekugqibeleni ethe wangenwa yingqobhoko eyamenza wabaxolela abazali bakaZolani kwanoZolani lowo. Uyathanda ukushiywa ngumsindo. Loo nto siyiva kumazwi kaMthembu, esithi, “umkhuluwa wakhe unomsindo othe ngcu empumlwani ehleli nje ufun’undikho.” Uyindoda esawabambile amasiko esiXhosa kuba nanko ethe wasa uNozibele ekhayeni likaSipho akuba ekhulelwe. Nendlela aphila ngayo ibonisa ukuba yindoda yesiNtu usakholelwa kwimfuyo. Siyambona ezisola ngokuchitha ubuhlanti bakhe efuna ukufundisa uNozibele. Uthi, “... Yini iinkomo zam ezingaka... Isibaya sikabawo siphelile vuthu nguNozibele ndifuna afunde abe yititshalakazi.” Le nto yokufuna ukufundisa umntwana wakhe ithi isibonise ukuba ungumntu oluthandayo ukhanyo, nangona yena engazange awubone umnyango wesikolo kodwa uzibona enotitshalakazi emzini wakhe.



### 3.5.2 UNziphonde

Lo ngumninawa kaMkhwemte nokwayindoda kaMaDosini, uyise kaZambane. Igama amthiye lona umbhali ligama elinonxulumano nendima edlalwa ngumlinganiswa lo apha ebalini. Ungoyena mlinganiswa ukwaziyo ukufikelela kwingcambu yento. Uyakwazi ukufikelela apho umkhuluwa wakhe engakwazi ngenxa yobuchule anabo bokuthetha. Nguye osoloko esiza nesisombululo seengxaki zomkhuluwa wakhe. Uyayivuyela into entle efunyanwa ngomnye umntu. Nako evuyela umkhuluwa wakhe xa intombi yakhe ibonakala inentsebenzo uyancoma akanamona ngaloo nto. Usoloko edala uxolo apho akhoyo. Siyamva ethibaza uMkhwemte ngethuba enomsindo sisenzo sikaNozibele. Uthi, “Kunini Mkhwemte iintombi zakhulelwa, kutheni kwangathi kufike umphanga emzini kabawo?” Uphinda amkhalime xa ethetha rhabaxa kuNozibele, athi, “Uyamlilisa lo mtwana, myekele kum.” Ngoyena umqondayo umkhuluwa wakhe uthi akushiya ngumsindo akhawuleze amthibaze okanye ayithathele kuye loo nto. Unenkathalo enkulu kwanothando ngomtakwabo. Loo nto ide yaphuhla xa umfazi wakhe uMaDosini ehleba ngoNozibele nomzi kaMkhwemte. Uthi amthethelele avelise inyaniso le ayaziyo. Akamthandi umntu olixoki kangangokuba ubeyikhalimela loo nto nakwinkosikazi yakhe xa isiza neendaba zolwimi ayixelele ukuba mayiye kuzithetha nabahlobo bayo emlanjeni. Uyindoda ezidlayo ngobuntu nangomnombo wayo. Siva xa bebuzwa imvelaphi nguMthembu, uyazithutha uthi, “...iindwendwe ziphuma eMaKhwemteni, ooMadabane, ooFulashe, ooGqabaza, ooSigada...”

### 3.5.3 UMaMiya

Lo mlinganiswa ubizwa ngesiduko, uyahlonitshwa, uyabonakala ukuba ngumfazi ondilisekileyo. Uyayidlala indima yobumama, ngenene usisikhukhukazi, uyabakhusela abantwana bakhe. Le yindima elindelekileyo kumntu ongumama njengoko sisiva uMusick (1993:156) esitsho esithi:

Because the care of children still falls primarily to the mother in our society, the role and functions of mediator will be hers as well ... she must shield her child from the consequences of social pathology and dysfunctional relationships within the family.

Siyambona ekwenza oko, simva xa ecebisa uNozibele ngendlela amakamxelele ngayo uyise ngokufumana kwakhe umsebenzi eFlagstaff, uthi, “Ndicebisa ukuba uyithethe ngokwakho le nto nam ndikhona, khon’ukuze athi xa ekugragramela ndiwuthabathele kum umcimbi.” Siyabona ke ukuba uzimisele ukumkhusela umntwana wakhe. Abantwana banako ukumthemba banehlathi elinguye lokuzimela kuba uNozibele ngalo lonke ixesha efuna ukuya kufuna umsebenzi usoloko ethetha naye. Uyafikeleleka ebantwaneni, ungumama onobubele kubo abamoyiki. Unikeza amacebo kulo mntwana unguNozibele, simva xa emxelela into amakayithethe kuyise xa ecela ukuya kuphangela. Siphinda simbone ukuba ungumzali onenimba uyabubona ubunzima obujongene nomntwana wakhe, simva xa esithi, “Umxelele

ukuba phaya kwaMamJwara usebenza nzima, usebenzela imali encinci...” Nendlela akhawuleza ngayo ngokulula ukuvuma ukuba uzakushiyeke nomntwana ibonisa indima yakhe yobumama. Ungumntu ongayithandiyo into embi. Amathuba amaninzi simva esoloko emnqanda umyeni wakhe kwindlela athetha ngayo.

#### **3.5.4 UMaMpinge**

Lo yinkosikazi kaMthembu nongumama kaSipho. Ngumzali ongalithandiyo ihlazo. Simva kumazwi akhe ebhekisa kumyeni wakhe esithi,

Kowu tata, ulenzile ihlazo. Uqiniseka njani ukuba unyanisile uSipho? Khona lisiko laphi elithi shiyani abantu basemzini behleli phantsi, bangaphiwa nento le iselwayo? Ndiyibonile yonke le nto beniyenza.

Uphinde athi kwalapha kumyeni wakhe, “Ndiyaloyika ihlazo sek’ aSipho”. Uphinda akuvelise ukoyika kwakhe ihlazo xa ethetha nonyana wakhe uSipho. Uthi, “Sipho mntwanam andifuni nokuba ndibe ndikubuza ngeliya hlazo ulenze emntwaneni wabantu.” Ungumama othobekileyo. Intlutha njengoko sisiva ukuba bafumile nomyeni wakhe ayimenzanga waphakama, akabajongeli phantsi abantu. Sohluke kwaphela isimilo sakhe kwesomyeni wakhe, akazigwagwisi. Loo nto siyiva kumazwi kaNoncedo, esithi,

Oyena mntu unengqondo kula mzi ngumama. Besidibene ecaweni kwiveki ephelileyo esithi uxakiwe naye kuba ngumfazi, ukuba bekusiya ngaye ngemthatha uNozibele nomntwana wakhe, ibe indoda ifung' imunca iintupha kwelayo icala.

Ungumzali onemfundiso ebantwaneni bakhe akabafundisi bumenemene. Siva xa ethetha noSipho ezama ukumnqanda ngobuxoki abuthethayo ngoNozibele. Uthi, “Uyabona, ungaze uvume ukuba umntu aphilaze iinyembezi ngenxa yakho. Ungaze uvume ukuba umntu omdala akolathe ngomnwe enentliziyo eyophayo.” Uhambisa athi, “Kukhona umntu ongakhala ngoluya hlobo kanti utheth' ubuxoki?...Akwaba le nto uyithethayo iyinene.” Ungumntu onexhala osoloko efuna ukuphila kamnandi nangoxolo nabanye abantu. Ukulumkele ukunyathelana nokujongana ngezikhondo zamehlo nabantu kuba engazi ukuba limphathele ntoni ingomso. Loo nto siyiva kumazwi akhe ebhekise kumyeni wakhe, esithi, “Musa ukuphoxana nabantu ngolu hlobo, ubomi bude.”

### **3.5.5      USipho**

Ngunyana kaMthembu noMaMpinge. Liqothaqikili elifuze uyise ngobumenemene. Loo nto siyayiva nakumazwi kaNziphonde ebhekisa kuMkhwemte, esithi, “Akuyiboni ukuba la nkwenkwe limenemene ifuze uyise?” Uyasiphuhlisa isaci sesiXhosa esithi, “Umvundl' uzekindlela”. Akanalo usizi akamcingeli omnye umntu

ucinga ngezakhe iimfuno kuphela. Uqina enyaleni ngoku eyibona ukuba mbi kwento ayenzileyo kodwa akazimiseli kujika. Ude uthi abantu mabahlambe izandla esityeni esinye ze athi mabonyule intsila yabo bonke abo bebehlambe kuloo manzi ukubaleka ityala. Uzenza eyona ndoda ibhetele kuNozibele enokwenza into ebhetele kunaleyo ibisenziwa nguZolani. Loo nto siyiva kumazwi kaNozibele ethetha nabahlobo bakhe ekubeni edibene noSipho waza wagqiba ukubuyela kuye, esithi, “Kaloku sana uSipho uza kuthi “take over” kuyo yonk’into.” Ungumkhohlisi, umhanahanisi, ingcuka eyambethe ufele lwegusha. Umenza intlekisa nento yokudlala uNozibele. Uyamtyabeka ukuze avele embi emehlweni abantu ingakumbi kubazali bakhe. Isenzo sakhe sokumkhanyela ngokuthi ubengeyedwa senza ukuba uNozibele abonakale njengehule lento engaziphathanga kakuhle. Loo nto siyiva kumazwi kaMkhwemte, athi, “Ithi le nkwenkwe bebebathathu, isithathu sonke?” Nangethuba esekholejini umenze intlekisa kubahlobo bakhe kuba wamthembisa ngelize. USipho akanaso tu isazela satshiswa ngentsimbi kuba simbona nangeli thuba ebuyela kuNozibele eseza ngobuqhophololo. Nguyena mlinganiswa ozisa isizekabani sesiwo sikaNozibele. Akanalo uthando lokwenene. Kuthi kwakubakho ingxaki eluthandweni lwakhe lugungqe ade agqibele emhlalile uNozibele. Ngumlinganiswa ochasene nomlinganiswa oyintloko. Impixano apha emdlalweni iza ngaye nokufa kukaNozibele kuza ngenxa yobukho bakhe ebomini bukaNozibele. Igama alinikiweyo ligama elifanelekileyo kuba ungumntwana oyedwa kowabo. Asiva kuthethwa ngabanye, ke ngoko usisipho kubazali bakhe.

### 3.5.6 UNozibele

Ungumlinganiswa oyintloko. Umlinganiswa oyintloko ngulowo uSatyo (1981:77) athi zonke izinto zithandeleka kuye. UNozibele nguye esibona ukuba zonke iziganeko ezenzekayo apha ebalini zingqonge yena. Ungumsunguli weziganeko ezenzekayo ebalini apha yaye uthi avuselele intiyo kuthi ngakumlinganiswa onguSipho ngenxa yesenzo asenze kuye. Siphinda naye simthiyele into embi ayenze kuZolani. Uthabatheka lula kuba nanko ethatyathwa yinto yokuba uSipho emkhuphele eMzamba ade agqibele esohlukana noZolani. Ungoyena mlinganiswa ubaziyo ubomi kuba ungcamle incidi yamahla-ndinyuka obomi. Uqale ngobunzima afakwe kubo nguSipho waza wanethamsanqa lokudibana noZolani owathi wamkhupha entluphekweni wamphucula. Kubomi banamhlanje simbona engumlinganiswa ongalikhathalele ikamva lakhe. Uyise umthumela esikolweni sibe sisazi ukuba imfundo sisitshixo sobomi. Yena akalinzanga eli lifa ampha lona uyise. Ubonakala engavuthwanga engqondweni, akazikisi ukucinga kuba nanko esamkela uSipho ekubeni wayemkhanye kwinginginya yabantu. Ungumntu ongenawo umbulelo, ngenene umkhomb' ubhembesile apha kuye. Emveni kokuba uZolani emenzele izinto ezingaka emkhupha ebunzimeni umbona eliqaba elingenakuhlala nomntu onguye ofundileyo. Naye akanalo uthando olunyulu, uthando olunyanisekileyo. Uthi sele evume ukutshata noZolani amshiye enyanyeni akudibana noSipho. Ulixoki elingakwaziyo nokubufihla ubuxoki obo. Ushiye uZolani esithi uya kuchitha iveki ibenye yeholide kowabo kanti uya kuSipho

akayicingi into yokuba xa echitha ithuba elide uZolani angaya kumfuna kowabo. Nguyena mlinganiswa onobuthathaka kakhulu. Obu buthathaka bubo obukhokelela kwisiwo sakhe. UAristotle kwincwadi kaBoulton (1960:147) uthi xa ethetha ngomlinganiswa oyintloko nobuthathaka bakhe:

A central character... is a person of admirable character  
and important position who is ruined by some flaw of character.

UNozibele uyakhawuleza ukukholelwa entweni ingakumbi ethethwa nguSipho. Sidibana naye ekupheleni kwebali esifa kuba evume ukulukuhlwa nguSipho.

### **3.5.7 UZolani**

Ungumlinganiswa onobuntu, unenceba, unothando. Kangangendlela anenceba ngayo wenze ukuba uNozibele akhulule intliziyo yakhe ukuze akwazi ukumnceda ngokuthi azenze umalume wakhe. Uyabonakala ukuba ngumntwana okhulele phantsi kwekhaya elinobuKrestu. Ubonakalisa ukuzinikezela ukunceda uNozibele. Uzenze idini. Umenzela yonke into ukufezekisa amaphupha akhe nakayise ngemfundo. Uyazincama umthengela iincwadi ade amthuthe ngenqwelo yakhe ukuya esikolweni. Nguye oza namacebo okuba afumane le mfundo ayifunayo uNozibele. Usoloko emcebisa ukuba makenze ntoni na. Nguye oza nesiphelo sobomi bukaNozibele. Simbona engenwe nguSathana, engasabambeleli kwimithetho yobuKristu, ejika

kwindlela akhuliswe ngayo yokuba xa kunzima athandaze, esiba ngumbulali. Wenze eyona nto imasikizi ukuthi abulale ze amphinde amngcwabe ngokwakhe uNozibele. Ungumntu onesazela esiphilayo kuba nangona besele ewabalekile amapolisa waya kutshona eThekwini akuba ebulele uphinde wacinga ukuba makaye kuzinikela. Unothando lokwenene kuba nanko ede waya kushiya umsesane engcwabeni likaNozibele ukubonisa ukuba ebezimisele ukuba abe ngumfazi wakhe.

### **3.5.8 UMthembu**

Nguyise kaSipho okwayindoda kaMaMpinge. Uyindoda esisityebi yaye ezigwagwisayo ngobutyebi bayo. Sithi sifumane kwalapha ebalini ukuba kangangobukhulu bomzi wakhe ubede wanamagumbi aqeshisa ngawo. Siphinda sibone le nto yokuzigwagwisa kwakhe kumazwi awabhekisa kooMkhwemte xa uSipho esithi ubengeyedwa kuNozibele. Uthi, “Andizi kuyinyamezela into yokuba kutyholwe umntwana wam, kujongwe owona mzi unesibaya kule mithathu.” Ubajongela phantsi abanye abantu. Siva xa ethetha ngekhaya lakwaMkhwemte esoloko ebabiza ngokuba ngamaqaba. Ungutata ongenamfundiso nangqeqesho ebantwaneni. Endaweni yokuba afune ubunyani kule nto ithethwa ngunyana wakhe, uSipho, usuka amncedise ukugxotha abantu baseMaKhwemteni. Ufuna ukuba zonke izinto zihambe ngale ndlela ithandwa nguye. UMkhuseli wathi ukuba angamthetheleli uSipho enkundleni wafuna ukumgxotha emzini wakhe embiza ngokuba uyinyoka. Ulimenemene lendoda ethatha ummelwane imenze umlowo



womzi wayo. Uphila ubomi basemlungwini. Uwalahle kwaphela amasiko esintu. Siqale sive xa ephuma kuhlekiswa ngomnweba wokuvuka aphuma ewunxibile aye kusabela ngawo kwiindwendwe. Uphinda afune ukuziphendulela kwinyewe leyo abeze ngayo kungekho mawabo awabizileyo. Uthi afundiswe isiko nguNziphonde omnyanzela ukuba aye kubiza amadoda akowabo.

#### **3.5.9 USabham**

Lo ngumntwana oyinkwenkwe ekuphela kwakhe kaMkhwemte. Igama eli alinikiweyo liyahambelana nokuba eyinkwenkwe yedwa phakathi kwamantombazana. Isabham ngumpu, nto leyo umntu onayo asoloko eyiphatha ngobunono nangenkathalo. USabham njengankwenkwe iyodwa kufanele ukuba uyanyanyekelwa kuba amakhwenkwe ngawona athandwayo ngooyise kuba kusithiwa aza kwandisa ikhaya xa ekhula. Uyayiphuhlisa indima edlalwa ngamakhwenkwe ezilalini, leyo yokwalusa imfuyo. Nguye owalusa imfuyo kaMkhwemte. Naxa uMkhwemte noNziphonde bebuya komkhulu nguye oyalelwa ukuba aye kuseza amahashe nto leyo engumsebenzi wamakhwenkwe kakade.

#### **3.5.10 UFezeka**

Lo ngudade boNozibele noSabham yaye igama alinikiweyo liyifanele indima ayidlala apha ebalini. Ukufezeka kwempixano elapha ebalini kuza ngaye.

Yimpazamo eyehla kuye yokuwa kwencwadi ebeyibhalelwe nguNozibele emazisa ngokuba nzima kwakhe eyenza ukuba uMkhwemte noMaMiya bazi ngemeko kaNozibele. Onke amanyathelo athathwa nguMkhwemte malunga nokukhulelwa kukaNozibele asukela kule ncwadi kaFezeka.

#### **3.5.11 UNtembeko**

Ngumkhuluwa kaZolani yaye naye ulilandele igama lakhe. Ngalo lonke ixesha uZolani efunela uNozibele isithuba sokufunda usoloko esazi ukuba uNtembeko akanakungamfumaneli kuba eyititshala yaye kwesi ebeza kufunda kuso ebusuku ibingabahlobo bakhe abahlohla khona ngaphezulu naxa esiya kumfunela isithuba ekholeji eSigcawu kulula kuba uyamazi umphathi wayo. Nasemveni kokuba uZolani ebulele uNozibele umntu wokuqala amxelelayo emcela ukuba amkhaphe aye kuzixela emapoliseni nguNtembeko. Usoloko emthembile ukuba uza kwenza ngokweminqweno yakhe.

### **3.6 Isimo sentlalo**

Ibali lithi libe nendawo eliqhubeka kuyo. Le ndawo ikwancedisa ekuphuhliseni indima yabalinganiswa ngokwendlela abaphila ngayo. Nayo ithi incedise ekwakhiweni kwebali. Indawo abahlala kuyo abantu ithi ibe nefuthe kwindlela abaphila ngayo. Umntu uphila okanye wenza izinto ezilindelekileyo

kwanezamkelekileyo kuloo ndawo ahlala kuyo. UCrow (1983:18) uthi indawo eliqhubeka kuyo ibali ifumaneka kwisikhokelo sokuqala seqonga. Uthi, “the first stage direction of a play, then is usually very important in that it tells us about the setting...” Kule ncwadi kaGwegwe sithi sifumane ukuba umdlalo uqhubeka kwilali yaseNcumbe, eNtabankulu yaye oko sikufumana kwisikhokelo sokuqala esivula umdlalo lo.

USatyo (1981:78) ubalula izinto eziliqela ekuthi kwakhiwe ngazo isimo sentlalo, ezifana nobuqu bendawo le kanye ibali liqhubeka kuyo, inkcazelo ngezakhiwo ngaphakathi nangaphandle, izinto ezenziwa ngabalinganiswa ezibhekisele kwimisebenzi abayenzayo, abayiqeqeshelwayo kwanabayiqeqeshelwe. Ixesha eliqhubeka ngalo ibali ngokwasezimbini. Izinxibo zabalinganiswa kwanentetha abayisebenzisayo idiza ukuba kunini na ngokwamaxesha. URoberts (1973:65) naye uyakungqina oku kuthethwa nguSatyo atsho esithi, “Setting refers to the natural and artificial environment in which characters in literature live, move and have their being”. Uyawugxininisa naye umba wokubaluleka kwexesha kwisimo sentlalo. Uthi, “Setting refers not only to place but also to time and everything that times imply.” Uthi ke xa eshwankathela enika inkcazelo ngesimo sentlalo, “in short, the setting of a work is the sum total of references to physical and temporal objects and artefacts.” (p. 65). Ukanti uHendry (1997:96) naye ekwabalula indawo nexesha ezenza isimo sentlalo uthi: “[setting is] the place and time in which a work of literature is set.”

Umbhali kule ncwadi yakhe ethi Nosel' eyibethile akakayoji usiqaqambisile isimo sentlalo sakwantu. Abantu balapha baphila ubomi basezilalini ngenene. Loo nto ithi izezwe ngabantu bakuloNozibele kuba abantu bakhona bakholelwa kwimfuyo nasekulimeni. Izindlu zakhona zenziwe ngodaka yaye zifulelwe ngengca. Kwa izitulo ekuhlaliwa kuzo zenziwe ngodaka. Siphinda sibone uMkhwemte uyise kaNozibele engaphangeli koko ethengisa iinkomo ukuze abe nemali yokufundisa intombi yakhe. Imfuyo ithatyathwa njengobutyebi apha kubo.

Abantu baseNcumbe (ilali yakuloNozibele) ngabantu ababomvu, kuba sibona besebenzisa amahashe xa behamba. Amadoda alapha xa exoxa ahlala ngasebuhlanti aqhumise iinqawa, asele utywala besiXhosa ngasebuhlanti. Xa bepheka babasa umlilo eziko njengoko sibona kwindima yesine, umboniso wesibini. KwaMkhwemte kuyaqhuma kubaswe ngaphandle kuphekwe iphalishi ngembiza engunopotyi. UNozibele naye simbona evela emlanjeni ethwele iyemela ezele ngamanzi. Akukho zimpompo apha njengasezidolophini. USandile noMkhuseli abahlobo bakaSipho nabo bahlamba iimpahla zabo emlanjeni nto leyo ecacisa ukuba kusezilalini ngenene. UMkhwemte unamabhongo ngentombi yakhe eza kuba yititshalakazi kwaye uthi yena akaloqaba. Umana ukusebenzisa amaganyana amathathu esiNgesi. Ezi zimbo azenzayo zidiza ububomvu obu bakhe. Kuthi kwakumitha uNozibele kulandelwe isiko lokuba kusiwe isisu ekhayeni lomfana. Xa kusiyiwa uNozibele uhamba noFezeka udade wabo ukuze angabi nasithukuthezi xa abantu abakhulu besanyola loo

nyewe. Le nto yinto ibisenziwa kakade kwaXhosa. Ikhaya lakwaMkhwemte lithi xa lifika kwaMthembu lizise isisu lilinde ngasebuhlanti. Indawo le balinde kuyo bangangqali ezindlwini idiza ukuba basabambelele kumasiko nezithethe zakwaNtu. Ngeli xesha belinde ukuba kuze umntu baqala bahlekiswe kukubona uMaMpinga ephuma ephethe isitya sokukhuphela amanzi ebusuku, baze bamangaliswe nangakumbi ukubona indoda enxibe umnweba wokuvuka. UMkhwemte ude amkhwaze uMthembu athi, “ukhulule loo lokhwe.” Konke oku kudiza ububomvu babantu basemaKhwemteni. Ngeli xa uNozibele ebuzwa ukuba ebengena njani kwezi zinja ziluma kangaka zakwaMthembu, uthi ebengena phantsi kocingo, atsho elwalatha. Abantu beli khaya bayothuka kuba bebesoloko becinga ukuba ucingo olo luphakanyiswe ziihagu. Iihagu ezihamba ngaphandle apho zithanda khona zifuywa ezilalini. Bathi bakungavisisani abakwaMkhwemte nabakwaMthembu ityala liye kuxoxwa enkundleni komkhulu. Lichotshelwa ngunkosi yaye akukho zimantyi njengasezidolophini. Naxa uMkhwemte eye kucela inkamnkam kwankosi kufuneka enze into eyenziwayo ezilalini ukuqala urhume, enyoba nokuba kungenkomo okanye impahla emfutshane.

Umbhali uyenze le mizi mibini (owakwaMkhwemte nowakwaMthembu) yohluka. KwaMkhwemte babomvu yaye bayahlupheka ukanti kwaMthembu kubonakala ukuba bakhanyiselwe noko yaye bafumile. Umzi kaMthembu uchazwa njengomzi omkhulu athi umbhali kwisikhokelo seqonga kwindima yesithathu umboniso wokuqala ooMkhwemte, “bahleli phambi kwengqili yomzi onendlu enkulu

enophahla lwezinki, ezantsi kwayo kukho enye ekwafana naleyo ingasentla incinane kunayo, ezantsi kwayo yindlu efulelwe ngengca.” Nangona benolu khanyo babonakala besenayo indawo yokuba bangamaXhosa kuba nabo banayo indlu yengca. Kwakuwo lo mzi wakhe unezindlu aqeshisa ngazo ezaziwa ngokuba ngamagxamesi. Olu hlobo loshishino lolo luqheleke ezidolophini yaye lunokwaziwa ngabantu abayileyo esikolweni. Nangethuba kusiyiwa etyaleni komkhulu abantu bakwaMkhwemte bafika behamba ngamahashe ukanti abakwaMthembu bahamba ngesithuthi esiluhlobo lweveni yaye banxibe iisuthi.

Xa sele eza kubeleka uNozibele kuthi kuthengiswe ibhokhwe ukuze kufumaneke imali yokuqesha imoto yokumsa esibhedlele. Nomntwana uthi akuvela atyiswe inembe idityaniswe nobisi alusengelwe ebhokhweni. Akatyiswa ezinye izinto ezinokufikelelwa ngabantu abafumileyo. Kuthi kwakuba nzima kuNozibele adlakazele kunye nomntwana wakhe aye evenkileni kwaMamJwarha aye kufuna umsebenzi. Umntu onevenkile ezilalini ngoyena mntu mkhulu nekucingwa ngaye xa umntu efuna isingxungxu. Nangoku uNozibele akacingi ndawo yimbi ibhetele ngaphandle kokuya kucela umsebenzi kunovenkile.

Uphinda umbhali asisuse kwimo-ntlalo yasezilalini asise edolophini ngokuthi asuse uNozibele aye kuphangela edolophini eFlagstaff. UKeuris, Neethling noMpolweni-Zantsi (1999:54) bathi maxa wambi indawo iyatshintshatshintsha apha ebalini yaye oku “kudla ngokubonakalisa isiqalo okanye isiphelo sesiganeko esithile.” Kunjalo

nakuNozibele. Ukuya kwakhe eFlagstaff sisiqalo sokuphucuka kwakhe nekhaya lakhe. Kuphela ubomi obunzima bentlupheko ebebuphila phambi kokuba eze apha. Xa efika eFlagstaff uNozibele ufika sele kulele ubumnyama kule ndlu aziswe kuyo nguZolani. Xa bengena ngaphakathi uMavis ukhanyisa ngombane othuke uNozibele xa ebona ifenitshala ezele kuloo ndlu. Le mpahla yendlu egcwele apho ayikho nokubakho kowabo ezilalini. Umbane ekukhanyiswa ngawo yinto engaqhelekanga ezilalini. UMavis uthi amxelele ukuba sele emvulelele amanzi okuhlamba kutsho kucace ukuba akusetyenziswa izitya zokuhlambela ezifana nezasezilalini ezifuna ukuba amanzi agalelwe. Kuyacaca ukuba apha kukho oompompi. Xa egqiba ukuhlamba uNozibele, uMavis uthi amnike ibhulukhwe athi incinci kuye. Uhle atshintshe kwalapha esinxibeni ngoku. Nendlela amkelwa ngayo nguZolani noNtembeko yokuthi beze nenyama eqholwe yosiwa yinto eyenziwa kakhulu ngabantu basezidolophini. Ufike waphucuka kwaneenwele zakhe ngoku zibonakala izezenenekazi. Indlela aphantela ngayo inomahluko kuleyo ebephantela ngayo kwaMamJwarha. Kuqala ufike waqeqeshwa ukuze akwazi ukusebenzisa umashini wokubala imali. Akathathwa ngokuba uyawazi umsebenzi njengoko uMamJwarha wenza njalo, emtyabekisa indlu engazange akhe amqeqeshe okanye ambuze ukuba uyawazi na loo msebenzi. Unalo nexesha lokuba aye kwisidlo sasemini. Simbona ehamba noZolani ngenye imini besitya ukutya kwasehotele. Kuphucuke kwa ezi ndawo atya kuzo ngoku. Siphinda simbone ebonakalisa ukhanyo analo ngokuthi afunde iphepha. NoZolani kwelinye icala uveliswa engumsebenzi wasegaraji yaye enako ukukhanyiselwa ngemfundo. UZolani uthi acebise uNozibele ukuba afunde

ngokuhlwa nto leyo eqhelekileyo kubantu basezidolophini ukuba umntu athi ephangela abe eqhuba nemfundo yakhe. Xa uNozibele eza kubhala iimviwo zakhe zokuphela konyaka uZolani umnika incwadana emnqwenelela impumelelo, kwanosiba lokubhala olumbala ugolide. Zizinto ezi ezenziwa kwanezaziwa ngabantu abakhanyiselweyo. Kwa umbala lo wosiba ubonakalisa inkcubeko anayo apha engqondweni uZolani nangona singeva nto ngokuba ufunde kangakanani na yena kodwa usenokuba elo futhe ulifumana kumkhuluwa wakhe nesivayo ukuba yititshala.

### **3.4 Umxholo**

UMtuze (1996:104) uthi uHeese noLawton (1988:126-127) bathi:

umxholo ngumbandela ongundoqo ajongene nawo umbhali  
womdlalo nathi ahambise udaba lwakhe ngawo ngebali lakhe  
nesakhiwo salo.

UStyan (1965:71) yena uthi ngomxholo: “A theme involves the real purpose for which a play is written, as well as the tenor and meaning pervading the whole.”

Ukanti uSkwire noChitwood (1978:252) bona bathi:

A theme in literature is not a moral, a message, or a piece of  
advice; rather it is the underlying issue, the basic area of



permanent human experience treated by the author.

A theme does not make a statement, it names an object.

Bahambisa bathi, umbhali uthi avelise imixholo ngemixholo ngokuthi abumbe abalinganiswa abaza kuvelisa ezi zimvo afuna ukuziphuhlisa. UPrince (1982:74) yena uthi, “A theme is a general thought or idea of which a set of subpropositions (or a set themes) is taken to be an illustration.” UBrooks noWarren (1959:278) kwithisisi kaMakosana (1991:5) bathi,

The theme is what a piece of fiction stacks up to. It is the idea, the significance, the interpretation of persons and events, the pervasive and unifying view of life which is embodied in the total narrative.

Ukanti uPretorius noSwart (1982:4), nabo bekwacatshulwa kwanguMakosana (1991:5), bathi bona ngomxholo:

The theme is the message which is embedded in the story.

The theme is the interpretation of life as conveyed by the story as a whole.

Siyafumana ukuba imixholo ababhala ngayo ababhali banamhlanje inako ukwahluka okuthile kwimixholo ababebhala ngayo ababhali bamandulo. Oko kubangelwa kukutshintsha kweemeko zasekuhlaleni, ezifana nokuba mandulo babungafumaneki ubundlobongela nolwaphulo-mthetho olunje ngolu lwanamhlanje. Uxolo yayibubomi bemihla ngemihla kuphilwa kamnandi iluthando nobubele izinto ezazigquba phakathi koluntu. Abantu babehleli ngocwangco kungekho unanxa nomnye ngenxa yemithetho eyayilandelwa. Ngenxa yobu bomi ke nababephila phantsi kwabo ababhali bamandulo ubungafumana imixholo engothando, ekhuthaza ukuthandana enyhasha inzondo njengoko sibona kwincwadi kaSinxo ethi uNomsa. Eminye ibixinzelela ukubaluleka kwamasiko nezithethe nokuhlonelwa kwabaphantsi nanjengoko sisiva kwincwadi kaJordan ethi, Ingqumbo yeminyanya naleyo kaTamsanqa ethi, Ukuba ndandazile. Siyaqaphela ukuba ixesha abaphila phantsi kwalo ababhali linefuthe kwindlela ababhala ngayo njengoko sibona uMqhayi obhale kakhulu ngobuKristu nangemfundo kuba ngexesha lakhe kwakufika imfundo kwakunye nabefundisi. Siphinda sibone kwincwadi kaQangule, ethi, Amaza nezo zikaTamsanqa ezithi, Ukuba ndandazile naleyo ithi Buzani kuBawo apho kuveliswa ukungquzulana kwamasiko esiNtu nawaseNtshona bebonisa ingxaki eyeza nokufika kwemfundo nabamhlophe kweli. Abantu abatsha abanefuthe laseNtshona bayangquzulana ngezimvo nabazali babo abasabambe amasiko nezithethe zakwaNtu.

Ababhali banamhlanje banemixholo ethile abaxinzelela bajolise kuyo. Kodwa siyaqaphela ukuba ubukhulu becala babhala ngemixholo engokuziphatha kwabantu

kuba abantu kule mihla baphulukene nezimilo zabo. Ukanti siyabona ukuba le mixholo (eyasendulo neyanamhlanje) ithi ingenane kodwa maxa wambi yohluka kweyona nkalo ijonge kuyo njengoko sibona ukuba lo mxholo wothando abhala ngawo uGwegwe ngumxholo ababhali bamandulo nabanamhlanje abawusebenzise kakhulu, bekwenza oku kuba uthando olu iyinto edalwe nomntu, apho akhona lukho. Kodwa ziyohluka iinkalo abazinyathelayo ngalo mba. Ababhali basendulo bathetha bebhala ngothando olunyulu, uthando olunyanisekileyo olungagungqiswa nto, njengoko sisiva kwincwadi kaTamsanqa ethi Buzani kubawo, ekaMmango ethi UDike noCikizwa, nekaMtywaku ethi UNcumisa noNqabayakhe. Bonke aba babhali babhala ngothando bebonisa uthando olunyulu, uthando olunyanisekileyo, olungenankohliso bade abo bathandanayo baxolele ukufa kunokuba bohlukaniswe nabantu abazikhethele bona.

UGwegwe ke naye njengababhali abaninzi bale mihla ubhale ngawo lo mxholo wothando yaye naye uwuvelele kule nkalo sele siyiqhelile yahlukileyo kuleyo yababhali bamandulo. Ubhala ebonisa inkohliso eseluthandweni lwanamhlanje. Uthando luphelile ebantwini kuphela bayakhohlisana. Akusekho ukuthembana, luphelile usizi, kuyaphoxwana. UGwegwe uthi awuvelise lo mxholo ngonxantathu ongumfanekiso wothando. Lo nxantathu ukwamele intliziyo eluphawu lothando njengoko sisiva kwincwadi yamabali amafutshane ethi, Transitions, ngokuhlelwa nguCraig MacKenzie, kwibali elithi, “The Old Transvaal story” ngokubhalwa nguBosman, kusithiwa,

The course of true love not running entirely smoothly. A vague suggestion of complications arising from the old geometrical symbol used in romance - the triangle, which is also the shape of human heart. (p.4)

Uthatha abantu abathathu ababeke kulo nxantathu. Aba, nguNozibele, uZolani noSipho. Kwa oko kuthi kucace ukuba iza kubakho ingxaki kuba kaloku eluthandweni iba sisibini esibandakanyekayo ababi bathathu abantu. Kwesi sithathu uNozibele nguye obekwe encotsheni kalo nxantathu. Uthi elixhoba lothando aphinde naye angxwelerhe omnye kwangalo. Uthi efuna ukuba athandwe athi akufumana umntu omthanda ngenene adlalise ngolo thando.

USipho noNozibele ngabo abathi baqale bathandane kodwa uthando lwabo luchithwe kukukhulelwa kukaNozibele. Ukukhulelwa kwakhe kuthi kucacise mhlophe ukuba uSipho ubengenalo uthando lokwenene. Uthi akumxelela ngokuba nzima kwakhe athi kuye, “Andikufuni Nozibele, andikhange ndicele mntwana.” Uthi akuva ngemeko kaNozibele angabi safuna nto inokwenza naye. Ude axelele nabahlobo bakhe, uSandile noMkhuseli ukuba akamfuni uNozibele, athi, “Andizi kumtshata uNozibele kuba uthando ebendinalo sele luphelile.” Uthando analo ayilulo lwenene. Luthando olwabonwa nguShakespeare kwisonethi yakhe ye-116 ethi, Let me not to the marriage of true minds” efumaneka kwincwadi ehlelwe nguRobin Malan

(1997:6-7) ethi Worldscapes, umqolo wesibini ukuya kowesine apho athi: “Love is not love which alters when it alteration finds, Or bends with the remover to remove.” Siyabona ukuba ngenxa yengxaki abayifumana kuthando lwabo aba babini uSipho uyabuphelisa ubudlelane babo, kanti uShakespeare kwakuyo le sonethi yakhe uthi xa echaza ngothando lokwenene, “O, no it is an ever-fixed mark that looks on tempests and is never shaken;” Uthando lwabo aba lugungqiswa kukuza komntwana kucace ke ukuba bebenganyanisekanga omnye komnye. Abakwazi ukubambisana boyise iinkqwithela abajongene nazo. Ukuba bebethandana ngenene bebeya kubambisana baphathisane ngale ngxaki.

Kuthi ke kungene umntu wesithathu nonguZolani kule ndawo. Ukohlukana kwakhe noSipho uNozibele iimeko zimenze wazibona sele ewela ezandleni zikaZolani. Ukubonisa indlela akhathalelwe ngayo nguZolani uNozibele akathanga akuba embona ukuba ulixhoba lentlupheko watsibeleka wazibika kuye kuba esazi ukuba uya kujonga ukufumana amaqithiqithi kuye, uqale ngokumnceda. Uthi abonakale emthanda ngokwenene uNozibele ezixakekisa ngaye, encama izinto ukuze amonelise. Umfunela misebenzi, zikolo ade agqibele ngokumfundisa. Ngalo lonke elo xesha uzenza umalume wakhe ukuze abe nokumthemba avule intliziyo. Uthe akuba embona ukuba uphucukile, emphucule ngokwakhe, kwaba kukhona ezibika emxelela ukuba uyamthanda. Umthande wangapheleli nje apho wamcela ukuba amtshate abe ngumfazi wakhe. Kule mihla yeyona nto esekubonwa ngayo leyo ukuba umfana unyanisekile. Bambalwa abafana abacela imitshato kwezi mini.

Abafuni ukuzibophelela bajongane noxanduva lokusebenzela usapho. Uyavumelana naye ngoku kodwa athi akudibana noSipho alukuhleke afune ukuphindela kuye. Utsho abone amaxolo kaZolani ngoku. Uthi ngoku ebefumana obona bushushu nokukhathalelwa amphoxe uZolani, amophule intliziyo ngokuthi abuyele kuSipho. Umbhali uthi aphuhlise ukuba uNozibele ebengenalo uthando lokwenene kuZolani ngombuzo ambuza wona uZolani ngethuba eye kulanda iimpahla zakhe. Uthi, “ingaba ibiluthando lwenene?” Nangona kungekho mpendulo kodwa sihi sazi singabafundi ukuba ebengamthandi ngentliziyo yakhe iphela. Kwelinye icala ubonisa uZolani omele uthando lwamhlamnene, uthando lokwenene. Ude wagqibela ngokumbulala uNozibele kuba engaziboni enokuphulukana naye. Uthando analo lumenze wade wamfameka kwakuba kudlaliswe ngalo wazibona sele enze ubutyhakala bokude akhuphe umphefumlo.

Ngaphandle kolu thando lwenkohliso umbhali uphinda abonise uthando lokwenene, uthando lomzali, kodwa avelise into yokuba kolo thando lwabo bathi baphoxwe ngabantwana babo. UNozibele usavela nakulo mxholwana. Ungumntwana othandwayo nguyise yaye unamabhongo ngaye. Uthi aphoxeke uyise ngokuthi athi emfundisa asuke amithe. Nangona kunjalo akamgxothi emzini wakhe ukuba ahambe aye kuzibonela njengoko besilindele thina singabafundi. Kwalapha ebalini sithi sidibane naye ehleli nomntwana kaNozibele yaye esithi kuMaMiya, inkosikazi yakhe, makamyake umntwana lowo ahlale noyisemkhulu. Uyayazi indima yakhe ekufanele ayidlale yaye akayibaleki.

Kudliwano-ndlebe ebelubanjwe nombhali kufumaniseke ukuba kwa umzobo lo ongaphandle kwencwadi umele iintliziyo ezaphukileyo ngenxa yothando. Ucacise ukuba xa ubani ewujongile lo mzobo uqaphela ukuba intliziyo inomgca omnyama oyahlula phakathi. Lo mgca umele intlungu eviwa ngulowo waphukelwa yintliziyo akuba ephoxekile. Atsho esithi inokuba yintliziyo kaNozibele okanye ekaZolani. Uphinde athi kwangawo lo mzobo umntu unokubona umxholo wothando lwabazali lowo athi ngowona ubewuphuhlisa. Uthe intliziyo le ingaphakathi kweglasi yegolide athe xa eyichaza le nto, umzali uthi xa ehleli ejonge umntwana wakhe amfanise negolide aze amphathe ngononophelo, ambeke entendeni yesandla. Usoloko embuka ade abe namaphupha ngaye azame ngazo zonke iindlela ezibhikica ukuze umntwana wakhe abe ngumntu ebomini. Abantwana bathi bangawananzi amaphupha abanawo abazali ngabo babaphoxe zahlukane kubini ke iintliziyo zabo ngenxa yobuhlungu ababuvayo.

### **3.8 Imfundiso**

Ababhali xa bebhala babhala beneenjongo zokufundisa belumkisa uluntu ngento ethile okanye befuna ukuba abantu baqaphele into ethile. Abona bantu bathi bayibeke elubala imfundiso equlethwe ngumsebenzi wombhali ngabafundi. Akuba egqibile ukuyifunda umfundi incwadi uthi ajonge oko kubhaliweyo akuthelekise

noko kwenzeka kubomi benene. Kulapho athi abone ukuba umbhali ebeqaqambisa ntoni ngaloo nto ayibhalileyo.

Le newadi ithi Nosel'eyibethile akakayoji ijoliswe kakhulu kulutsha, ngakumbi amantombazana, njengoko sisiva nakwisininikezelo sombhali. Luyanqandwa luboniswa ukuba xa luthunyelwa esikolweni kubalulekile ukuba lujonge oko. Luyalunyukiswa ukuba lohlukane namakhwenkwe kuba luthi lukhulelwe kufuneke ukuba lukhulise abantwana logama utata womntwana yena eqhubeka nezifundo zakhe. Kuveliswa kakhulu nenzima ethi ibekho xa umntwana ethe wakhulelwa kube nakowabo kungathathwa ntweni. Bayaboniswa apha ukuba intlupheko ithi iqhubele phambili. Kukwaboniswa nobunzima bokukhuliswa komntwana ngumntu osathatyathwa njengomntwana naye. Akakakulungeli ukumelana nokuba ngumzali ke ngoko nengqondo yakhe akayimiliseli iphelele kuloo nto.

Kuphinda kuxhotyiswe amantombazana ukuba akulumkele ukuba ngamaxhoba abafana kuba uninzi kule mihla alusenalo uthando lokwenene. Abafana kuzezi mini bathi bawabambise iliwa amantombazana njengoSipho lo oshiye uNozibele entlungwini. Kuphinda kulunyukiswe ngokungalungi kokuzijula ijacu emntwini umphucule bube obakho ubomi bumile, kuba nanko uNozibele ebona uZolani elixolo akuba emphucule. Ude ambuze ukuba kwakutheni engaqali ngokuziphucula yena nje. Ubonisa ke ukubaluleka kokufezekisa ezakho iimfuno phambi kokuba ucingele umntu osecaleni kwakho. Umbhali uphinda abonise ukuba akulunganga ukulahla



imbo yakho ngophoyiyana kuba uNozibele wahlukana noZolani ngethemba lokufumana ubomi obubhetele kuSipho, Sipho lowo osuka angaveli ndawo abe besele emthembise lukhulu.

Kuphinda kufundiswe ulutsha ukuba lungabokudlala ngale nto uthando. Umbhali uyalunqwanqwada eluphindisa endulo elubonisa ukuba maluphuthume uthando lokwenene luyeke olu lwenkohliso kuba lunobungozi neziphumo ezibi nezibuhlungu. Ubonisa oku ngoNozibele othi afe kabuhlungu ngenxa yokukhohlisa uZolani owayezimisele ngaye yena wabe ezenza omthandayo kanti akathethi loo nto. Uphinda abonise ukuba akunakuze ube nesiqiniseko sokuba unokukwazi ukwanelisa omnye umntu. UZolani ubesoloko ecinga ukuba umnika obona bomi uNozibele kodwa nanko emshiye apho nezo nto zakhe ebona ukuba uSipho ubhetele kunaye.

Amantombazana akwafundiswa ukuba xa umntu enomntwana nomfana oko akuthethi ukuba loo mfana uya kuhlala ajongane naye yaye loo nto ayimbopheleli ukuba ayitshate. Bafundiswa ngokubaluleka kokulinda bade bobabini, intombi nomfana, bazive bekulungele ukuba ngabazali. Yaye ngaphezulu ibe sisigqibo sabo bobabini ingabi sesomntu omnye ukuze bazokuvisisana. Siyeva xa uSipho exelelwa nguNozibele ukuba unzima ukuba uthi yena ubengekakulungeli ukuba ngumzali. Uthi, “Jonga ke sisi .... Mna ndimncinci andikakulungeli ukuba ngutata, wena sele ukulungele ukuba ngumama?” Uphinde athi, “Mna ndacela uthando kuwe hayi umntwana. Akukhonto bendiyoyika bendiza kumcela umntwana xa bendimfuna.”

Siyabona ke ukuba uSipho uthatha ngokuthi uNozibele uzithathele isigqibo sokuba abe nomntwana. Uyamkhanyela akuba eye kowabo. Le nto ke ayintlanga kuba lo mntwana uza kuvela engamazi uyise. Yile nto idala ubunzima kuzalwano kuba kaloku lo mntwana uza kukhulela kulonina. Uninakhulu noyisemkhulu ngabo abaza kuthatha indima yokuba ngabazali. Yile nto ethi ikhokelele kumbulo kuba kaloku ekukhuleni lo mntwana unokudibana nentombi okanye umfana kanti ngumntwana kayise babe bengayazi bona loo nto.

Luphinda lulunyukiswe ulutsha ukuba lungabaphoxi abazali kuba basoloko beneenjongo kwanamabhongo ngalo. Kuboniswa indlela abanothando ngayo abazali bade bancame yonke into. Luyafundiswa ke ukuba malubathobele ukuze lungabaphoxi. Luphinda lulunyikiswe ukuba lubokuqiqa phambi kokuba luzibandakanye kuyo nantoni na. Izinto oluthi luzenze zithi zidale ingxaki. Isenzo sikaSipho noNozibele sokungakhathali sithi sidale ukungabikho kocwangco phakathi kwamakhaya abo. Abantu ngoku besekuhlaleni abanaxolo omnye komnye ngenxa yesenzo sabantwana.

Kukwafundiswa nabazali beboniswa ukuba xa bejongene nobunzima obufana nokukhulelwa akulunganga ukuba baqumbe bade baqalekise. Umbhali ufundisa ngamazwi kaNziphonde ukuba mabayamkele le meko kuba ilizwe namhla linje, lonakele, amantombazana akhulelwa mihla le. Ngaphezulu unqwanqwada abo bazali abasuka bazihlambe izandla zabo babagxothe abantwana bakuba befumene esi siwo.

Baboniswa ukubaluleka kwendima yabo ebomini babo ingakumbi umzali ongumama. Oko ukubonisa ngoNozibele ofumana ukhuseleko kunina uMaMiya emkhusela kwingcwangu nengqumbo kayise uMkhwemte.

Uphinda abonise ukuba ukuhlelwa yinto embi akuthethi ukuphela kobomi.

UNozibele obesentlungwini yokushiya isikolo, ekhanyelwa nguSipho, engaphangeli kuhlutshekwa nakowabo ubengayiphuphi nokuyiphupha into yokuba angaze afumane umsebenzi oza kumphucula yaye aphindele esikolweni. Kodwa yonke loo nto yanga ibilibali nje waphuma entluphekweni waphucula kwanekhaya lakhe.

### **3.9 Isimbo sokubhala**

UAbrams (1993:203) uthi xa echaza isimbo sokubhala:

Style is traditionally defined as the manner of linguistic expression in prose or verse - it is how speakers or writers say whatever it is that they say. The style of a particular work or writer [is] analysed in terms of the characteristic mode of its diction, or choice of words, its sentence structure and syntax; the destiny and types of its figurative language, the patterns of its rhythm, component sounds, and other formal features, and its rhetorical aims and devices.

Indlela abhala ngayo uGwegwe yenza sikwazi ukohlula abantu ngokwamanqanaba abo ekuhlaleni (social status). Oku uthi akubonakalise ngokuthi anxulumanise umxholo nesimo sentlalo. Izinto abazenzayo, abakholelwa kuzo kwanendlela abathetha ngayo abalinganiswa bakhe yenza bohluke. Uqale ngokuthi amakhosikazi angawathiyi amagama koko abizwe ngeziduko. Loo nto ibonisa indlela ahlonelwa nahlonipheke ngayo ekuhlaleni. Uphinda nawo asibonise ukuba ayahlonela nanjengoko kulindelekile kumntu ongumendi ngokuthi asebenzise ulwimi lwawo olo athi uDowling (1988:77) xa elubiza kwithisisi yakhe kukuhlonipha. Siva uMaDosini xa ethetha nendoda yakhe ngoNozibele esithi, “Umzi umile ngathi kusebenza incentsa” aphinde athi “kuthwa nje umsebenzi wawufunelwa yincentsa ahlala nayo, yinyaniso leyo?” Endaweni yokuba asebenzise igama lesiqhelo, indoda, usebenzisa isihlonipho, incentsa. Ngaphandle kwesihlonipho sabafazi umbhali uphinda asebenzise nezihlonipho ezisetyenziswa ngabantu ngokubanzi ukuhloniphisa into evakala imanyumnyezi ezindlebeni. UMkhwemte xa ethuma uSabham noFezeka ukuba baye kuphuthuma uNozibele uthi, “Nithi ndithi aqoqe yonke eyakhe, angashiya nomthawuzo, abuye” uhloniphisa impahla yangaphantsi yabafazi. NoNziphonde uthi xa ethetha noMaDosini banolwimi abafazi ehlonipha ukuthi bathetha ubuxoki.

Uphinda asebenzise iindidi zezafobe ukuphuhlisa izinto ezahlukeneyo. Uthi uMkhwemte xa achaza ukuvuthwa kwanokundweba kukaFezeka esebenzisa isikweko, “usuke waliqhashu eliqavileyo...” Oku ukuthetha akuba sele ephoxwe nguNozibele. Ke ngoko ngale ndlela ayibeka ngayo le nto simbona enexhala lokuba

noFezeka uza kumenza loo nto. Uphinda akwekwe ethetha ngokukhulelwa kukaNozibele kwanoSipho obengafuni mntwana athi, “inengqondo le nkwenkwe yasebaThenjini, inyanisile ibingafuni mntwana suka yadibana nesikhukukazi.” Isikhukukazi siyaziwa ngokukhawuleza ukubeka amaqanda xa sithe sadibana nomqhagi, uNozibele ufaniswa naso ngokukhawuleza akhulelwe. UNziphonde naye uthi asebenzise isimntwiso ukubonisa ukuba nzima komcimbi abawuhambele kwaMthembu xa belindiswe ithuba elide kungekho milowo yalapho ede ize kubo ukuze babonise nayo ngoko bakuhambeleyo, ukukhulelwa kukaNozibele. Uthi, “Nguntsukwini lo...” UMthembu naye xa ethetha echaza ukuba uMkhwemte ngumntu onomsindo usebenzisa isifanekisozwi, athi “... onomsindo othe ngcu empumlweni” ubonisa ukuba umsindo wakhe ukufutshane kuba into xa ithe ngcu ayizinzanga. Ke ngoko uMkhwemte uyakhawuleza ukushiya nguloo msindo wakhe.

Ukwasebenzise nezaci eziliqela ebhekisa kwizinto ezithile. UMthembu uthi xa ebonisa uMaMpinge indlela abazame ngayo ukwethisa amandla abantu bakwaMkhwemte ngethuba bexoxa ngonyana wabo obetyholwa ngokuba ekhulelisile, “Ndiwanquml’ amanqindi”. Aphinde ambonise nendlela abazame ngayo ukukhupha uSipho engxakini athi, “Sinqandamanz’ engena endlwini”. Naxa emkhalimela embonisa ukuba ungena imicimbi engamfanelanga imicimbi yamadoda uthi, “...ufake impumlo kwimicimbi yamadoda...” NoMaMpinge naye uthi xa esoluleka uSipho asebenzise kwa isaci ebonisa ukuba akamlahlekisi yaye

akamnyanzeli ukuba avume into angayaziyo. Uthi, "...mntwanam andikufaki ngentloko kwinto ongayaziyo". Uphinda uMthembu xa ethetha noMkhuseli ebonakalisa ubungozi bakhe ngokuthi angakwazi ukuthethelela umhlobo wakhe uSipho enkundleni, "ndihleli nje kanti ndifuye ithole lerhamba". Irhamba liyaziwa ngokuba yinyoka enobuhlungu. Ukufuya ithole lalo ke kuthetha ukuba linobungozi kuba soze ulazi xa sele lifikelele exabisweni lokusebenzisa ubuhlungu balo.

Umbhali ulusebenzisile nophindaphindo. Xa uMaMiya efundela uMkhwemte incwadi ebibhalelwe uFezeka nguNozibele uthi aphindaphinde amagama ukubonisa umothuko, intlungu kwanokubhideka. Uqala akhwaze athi, "Yho!Yho!..." ahambise athi, "Ndi ndi" aphinde athi "u-u-u" ude abuzwe nguMkhwemte athi, "...kuyandindizwa kule ncwadi uyifundayo?" UNoncedo naye uthi xa ethetha noMkhwemte ebonisa ukungabaluleki kokuba ayekise uNozibele isikolo ngenxa yokukhulelwa, "...uNozibele umbuyisela lo nto qha qha qha..." Ubona kungekho sidingo sokuba ade amkhuphe esikolweni. Uyenza khaphukhaphu yonke le nto. ethembise ukuba uzakuyidiza ngokuba ifuna isinyobo ngemali karhulumente xa ebeye kucela inkamnkam, "isuke yampatsha-mpatsha."

Nendlela ayibhala ngayo ingxoxo yakhe uGwegwe yindlela enika umdla kakhulu. Izivakalisi zakhe azikho nde. Loo nto yenza ukuba umdlalo lo ungabi namdintsi, kulula ukuwufunda. Xa kukho ukungavisisani izivakalisi zakhe ziba mfutshane nangakumbi ukubonisa ukujamelana nomsindo abanawo abantu obenza bangabi

namazwi okuthetha. Nokuba intetho inde kodwa izivakalisi zona zihlala zimfutshane. NesiXhosa asisebenzisileyo silula kakhulu kulula ukuqonda ukuba umlinganiswa uthini na. Kwale ndlela abhale ngayo ingxoxo yenza kube lula ukuba umdlalo ulinganiswe eqongeni. Kulula ukuba abadlali bayikhumbule imiqolo yabo kungekho magingxigixi. Oku ke sele kuphawulekile kuba le ncwadi sele ikhe yalinganiswa eqongeni ngabakwaArts Cape kusenzelwa abafundi bezikolo ukuze babe nokwazi ukuyikhumbula yaye babe nomfanekiso-ngqondweni wento eyenzekayo. Indlela abathetha ngayo abadlali yenza kube ngathi libali eliqhubeka ngalo mzuzu kubomi benene. Loo nto yenziwe lula bubume bezivakalisi zombhali kwanezikhokelo zakhe zeqonga.

Uphinde wasebenzisa kakhulu izibizo ezimbaxa ezikwaphuhlisa uphindaphindo. UMkhwemte uthi xa ethetha ephefumla ngendlela ekunzima ngayo ukuba uMaMiya amfundele le nto ibhaliweyo eleteni, emngxolisa kuba engxamele ukude eve ukuba kuthiwani na "...ulibala kukumunya-munyeka...". UMthembu naye uthi xa ethetha ngokungabi nangqondo kukaMkhuseli ethetha noMaMpinge kuba engamthethelelanga unyana wakhe enkundleni, "sesi siphuku-phuku senkwenkwe enguMkhuseli..." NoNziphonde uthi akukruqulwa ngumbuzo kaMkhwemte oxhalele ukuhlawula iveni kaMamJwarha endaweni yokuba kubalekiswa uNozibele esibhedlele, "iphendulwe ngubani loo mfungu-mfungu Mkhwemte?" NoMkhwemte naye uthi xa ephendula uMaMiya ocela ukuba kuthengiswe inkomo ukuze babe nemali yokuthengela umntwana izinto engakuboni ukubaluleka kokuba bade

bancame inkomo yabo yokugqibela abenza ngayo izinto ezininzi ngenxa yomntwana,  
“uthi ke mandiyithengisele imfitshi-mfitshi?” Uphinda athi xa echaza ubume  
benkosi akuba ethembise ukuba uza kuyidiza ngokuba ifuna isinyobo ngemali  
karhulumente xa ebeye kucela inkamnkam, “isuke yampatsha-mpatsha.”

University of Cape Town



## ISAPHLUKO SESINE

### UHLALUTYO LOMDLALO KANOMATHOTHOLO

#### 4.1 Iimpawu eziphambili zomdlalo kanomathotholo

Phambi kokuba umdlalo ulungele ukupapashwa kunomathotholo uqala ngokubhalwa. Umbhali uthi akugqiba athumele isikripthi sakhe kwijelo losasazo. Ngokufanayo ke nombhali wencwadi umbhali womdlalo kanomathotholo sukube echukunyiswe yinto ukuze abhale. Lo mdlalo unazo iimpawu ezithile othi ufane ngazo nomdlalo weqonga zikwakho nezo zahlukileyo neziwenza ube ngowona ubalulekileyo notsala umdla kunalowo weqonga nanjengoko noWylie (1939:13) esithi,

...radio writing has secondary traits and singularities which are important because they belong strictly to the peculiar classification of radio drama and to no other.

Xa ubhalwa uba nalo uluhlu lwabalinganiswa, izikhokelo zeqonga, isihloko esifanele ukutsala umdla wabaphulaphuli kwanolwimi olungekho manyumnyezi olumamelekayo ezindlebeni zabaphulaphuli. Kodwa nangona kunjalo umdlalo weqonga wohlulwe ngokweendima nemiboniso ukanti umdlalo kanomathotholo wona wohlulwe ngokweziqendu. ULea (1926:41) ukuphawule oku. Uthi:

We noticed that to change the scene in a stage-play it was necessary to snap the illusion and bring about a complete cessation of the action. Hence the division of the stage-play into acts and scenes. This is unnecessary in radio play.

Kudliwano-ndlebe<sup>1</sup> kufumaniseke ukuba isiqendu ngasinye sithi silungiselelwe ukusasazwa imizuzu elishumi elinesihlanu. Isiqendu sithi sidlalwe kube kanye ngosuku ngexesha elimisiweyo nelazekayo kubaphulaphuli de umdlalo lowo uye esiphelweni. UWylie (1939:14) unike iindlela zantathu ethi ipapashwe ngazo imidlalo kanomathotholo ngokushiyana kobude bayo. Uthi, “Their maximum run is one hour. Their common form is half-hour play, and the fifteen-minute episode...” Kukwafumaniseke nokuba aba babhali bavunyelwa ukuba babhale iziqendu ezingagqithanga kumashumi amathathu. Ngokoluvo lukaKrull oku kwenziwa kuba bebaninzi ababhali abathumela imidlalo yabo ukuze ipapashwe. Ukuba ke umntu unokuvunyelwa abhale ngaphezu koku loo nto inokuthetha ukuba abanye abanakulifumana ithuba lokupapasha.

USiks (1977:97) uthi: “....playwriting for the stage and playwriting for the microphone are two different things.” Uhambisa athi:

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<sup>1</sup> Udliwano-ndlebe noGerald Krull umlawuli zandi woMhlobo Wenene ngomhla wama-30 March 2005.

The author who is writing for broadcasting is dealing with an audience infinitely larger – but an audience mainly composed of individual units (1977:98).

ULea (1932:38) uya kungqina naye oku, uthi:

Instead of theatre capable of holding large numbers of people, we have an ordinary domestic room... Ultimately the audience is a vast number of individuals, geographically and psychologically disparate.

Kuyinyaniso ke oku kuba umdlalo kanomathotholo uphulaphulwa nguye nabani na onomathotholo yaye akudingeki ukuba ade aye kwindawo yemiboniso njengoko kunjalo kumdlalo weqonga. Loo nto ithi yenze babe baninzi kakhulu abaphulaphuli bomdlalo kanomathotholo kunababukeli bomdlalo weqonga. Yiloo nto ke uSiks (1977:98) athi, “the radio play must cater for the tastes of a potentially nationwide audience...”

Omnye umahluko phakathi kwale midlalo ukubadlali. Abadlali bakanomathotholo bathi baqingqwe ngokwenani, yaye ngaphezulu njengokuba abadlali beqonga kujongwa inkangeleko, kwanelizwi kumdlalo kanomathotholo into ebalulekileyo lilizwi. UMakosana (1991:1) ukuphawule oku kwithisisi yakhe. Uthi:

The most significant difference between radio and staged drama is that the aforementioned has no visual element. This is the reason why radio is known as the “blind medium.”

Kuchazwe<sup>2</sup> ukuba abadlali bomdlalo ngamnye bavumeleke ukuba babe lishumi elinesine yaye kwisiqendu ngasinye kufuneka abadlali abane kuphela ukuthintela ukuba abaphulaphuli bangaphazamiseki bagqibele sele bengawulandeli umdlalo lowo. USiks (1977:99) uyakungqina oku, atsho esithi,

It is probably elementary to insist on such points as the need for limiting characters in number to a minimum and for differentiating them as strong as possible in type to give the scope for easily distinguishable voice casting by the producer and for fairly frequent insertion of names of characters in the course of their dialogue to make sure that the audience is not growing at loss over various speakers' identities.

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<sup>2</sup> Udliwano-ndlebe noGerald Krull umlawuli zandi woMhlobo Wenene ngomhla wama-30 March 2005.

ULea (1932:36-36) naye uphawule ngokubaluleka kwelizwi kumdlalo kanomathotholo. Uthi:

The dramatist can have actors to speak his play, but, unlike the stage-method, they will not be seen... They have none of the aids of gesture or facial expression to give point to the spoken word. All that is seen as part of the actor's art has to be conveyed by voice alone.

Enye into ebalulekileyo kumdlalo kanomathotholo sisishwankathelo. Xa ewuthumela umdlalo umbhali kunyanzelekile ukuba sibekho. Ngomnye wemiqathango ekufanele ayiphumeze ukuba ufuna umdlalo upapashwe. Oku kwenzelwa ukuqinsekisa ukuba ababhali ababhali ngemixholo efanayo yaye ngaphezulu babhala ngemixholo ekujongwe kuyo ijelo elo ngelo xesha. Kuveliswe<sup>3</sup> ukuba ngokwakaloku nje ababhali abaninzi babhala ngamasiko nezithethe kakhulu kanti ijelo lona lijonge imidlalo engezinto eziqhubeka kubomi banamhlanje yaye nolwimi olusetyenziswayo kulindeleke ukuba lube lolu lusetyenziswa kule mihla. Kulo mbandela wolwimi kuxelwe ukuba ijelo eli lipapasha amabali ajoliswe kubantu

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<sup>3</sup> Udliwano-ndlebe noThozamile Nyhakatyha, umhleli-mabali woMhlobo Wenene, ngomhla wama-29 Matshi 2005.

abaneminyaka engama-24 ukuya kuma-49. Ke ngoko esaa siXhosa sintsonkothileyo asikhuthazwa kuba aba bantu babhalelwayo abasilandeli.

Olunye uphawu olubalulekileyo kulo mdlalo zizandi (sound effects). UWylie (1939:43) uthi ngazo, “Sound is important. This is not and cannot be disputed.” Kusetyenziswa<sup>4</sup> izandi xa kuqala isiqendu ngasinye kwanasemva komculo ophakathi kwiziqendu (brigde music) oncedisa ekutshintsheni indawo. Ngaphandle kwezi kuthi kuhanjwe kufakwa nezinye apha phakathi emdlalweni kulandelwa izikhokelo ezikwiskriphti eso sombhali. Siso esikhokela ukuba mazifakwe ndawoni na. Kugxininiswe<sup>5</sup> ukuba ezi zandi zibalulekile kuba zizo ezinika umphulaphuli umfanekiso-ngqondweni wendawo eyenzeka kuyo into leyo kuthethwa ngayo nendlela eyenzeka ngayo maxa wambi. UWylie (1939:39) uyakungqina oku. Uthi, “sound effects tease the imagination into an acceptance of illusions which could not otherwise be achieved.” UMakosana (1991:1) naye uyibalule into yokuba umdlalo kanomathotholo kufuneka ulole ingqikelelo yomphulaphuli. Uthi:

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<sup>4</sup> Udliwano-ndlebe noGerald Krull, umlawuli zandi woMhlobo Wenene ngomhla wama-29 Matshi 2005

<sup>5</sup> Udliwano-ndlebe noGerald Krull, umlawuli zandi woMhlobo Wenene ngomhla wama-29 Matshi 2005.

The absence of the visual element means that the radio has to rely on the imagination of the listener. In the theatre the story is depicted/represented live, but the radio only stimulates its listeners into imagining it. Therefore the radio's stage is the imagination.

Ikwa zezi zandi ezithi zancedise kumbandela wexesha. Uva ngazo ukuba kuxeshani na ngokuva ukukhala kwezinto ezithile. Kuphinde<sup>6</sup> kwaxelwa ukuba ezi zandi zohlulwe zaziindidi ezimbini, kukho ezo kuthiwa zi-“spot effects” ezo zenziwa ngaloo mzuzu kushicilelwa ngawo ezifana nokuzanyiswa kweti ekomityini. Kukho nezo zishicilelweyo zagcinwa kumacwecwe (iirecorded sounds) nezithi zifakelwe ngumlawuli zandi xa sele eshicilelwe amazwi, izandi ezifana nokubhukuqa kwemoto, ukududuma kwezulu nokugqekreza kwemibane nezinye. USelf (1998:25) naye uphawule ngezi zandi wade wavelisa ukuba ii”spot effects” zikwaziwa njenge spot FX .

#### **4.2 Uhlalutyo lomdlalo othi Wakrazuka umnatha**

Apha kuza kuhlalutywa umdlalo kaGwegwe omde kanomathotholo athi uSaule (1991:24) ukuwubiza ngumdlalo osaqhutywayo. Lo mdlalo ngulo mdlalo athi

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<sup>6</sup> Udliwano-ndlebe noThozamile Nyhakatyha, umhleli-mabali woMhlobo Wenene, ngomhla wama-29 Matshi 2005.

uyazithatha iiveki nenyanga kuxhomekeke kubuninzi beziqendu. Ukwayixhasa naye eyokuba isiqendu ngasinye sithatha i-15 lemisuzu. Lo ke uneziqendu ezilishumi elinesithathu nekungumlinganiselo kungoku nje kwijelo losasazo uMhlobo Wenene.

#### **4.2.1 Isihloko**

Isihloko ngasinye asikethayo umbhali uthi aqinisekise ukuba sitsala umdla.

Kufuneka sitsale ingqondo yomfundi okanye umphulaphuli azive enomdla wokuva ukuba kuthethwa ngantoni na. Kudliwano-ndlebe<sup>7</sup> kufumaniseke ukuba uGwegwe rhoqo xa ebhala umdlalo uphela enezihloko eziliqela. Nakweli bali ke uthi kwenzeka ngolo hlobo. Waba nezihloko ezibini, esithi, “Wakrazuka umnatha” kunye nesithi, “Yabuna intyatyambo” waza ke wacela uThozamile Nyhakatyha ukuba amncedise ekukhetheni. Wathi ke makathathe eso sithi “Wakrazuka umnatha” ngelithi sesona esiya kuwutsala ngakumbi umdla wabaphulaphuli.

Esi sihloko ngenene siyawutsala umdla. Sithi senze ukuba ubani afune ukwazi ukuba lo mnatha kuthethwa ngawo yintoni kanye. Kudliwano-ndlebe<sup>8</sup> kuchazwe ukuba umnatha usetyenziswa xa sukuba kulotywa iintlanzi. Ubuthathaka unjalo kodwa

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<sup>7</sup> Udliwano-ndlebe noNgcwelekazi Gwegwe,umbhali womdlalo ngomhla wama-25 Epreli 2005.

<sup>8</sup> Udliwano-dlebe noNgcwelekazi Gwegwe, umbhali womdlalo, ngomhla wama-25 Epreli 2005.



uyakwazi ukuthwala obo bunzima beentlanzi. Kweli bali lithi, “Wakrazuka umnatha”, umnatha ufanekiswa nebhinqa. Nangona libonakala libuthathaka nje kodwa linamandla okuthwala okunzima esingabandakanya iinyanga ezilithoba lithwele umntwana esizalweni. Kodwa ke lo kuthethwa ngawo apha ukrazukile. Lo mnatha ukrazukileyo athetha ngawo ke uGwegwe ubhekiselele kweyona nto ibalulekileyo kubomi bayo nayiphi na into ephilayo. Phambi kokuba nantoni na okanye ubani azalwe uqala amithwe. Nanjengoko sele etshilo umbhali, uthi akhulele esizalweni sikanina iinyanga ezilithoba. Sisibeleko esimnika ukukhuseleka ngethuba engaphakathi esiswini. Simnika yonke into ayidingayo ekumkhuseleni. Ubomi bakhe buxhomekeke kuso. Isibeleko sesona siseko sobomi. Xa kunokwenzeka into enobungozi kuso loo nto ithetha ukuba kuya kuchaphazeleka oko sikuthweleyo, inzala ke ukutsho. Kulo mdlalo ke sithi sive ukuba uZandile ngethuba ekhupha isisu okwesibini kwathi kwashiyekela izizamva, nekuyingubo yosana ngethuba lusesesizalweni sikanina. Zade ke zonakala waba luhlaza ngenxa yokuba zingaphumanga emveni kokuba kuphume umntwana nanjengoko kulindeleke njalo kuba kaloku wayezifihla wangakhawulezi ke ukubonwa undonakele. Le nto yamenza wangakwazi nokuhamba edumbe isisu. Kwanyanzeleka ke ukuba enziwe uqhaqho. Emva kolu qhaqho kwafumaniseka ukuba akanakuphinde akwazi ukufumana abantwana. Esi sibeleko sakhe ke sonakeleyo ngulo mnatha ukrazukileyo kuba kaloku xa umama ekhulelwe umntwana akanakuze aphume esibelekweni ngaphandle kokuba kufike ithuba lokuzalwa kwakhe nanjengoko nentlanzi ingenakuze iphuncule emnatheni xa ithe yabanjiswa ngaphandle kokuba ikhutshwe

ngumlobi. Ke ngoko uZandile nanjengoko sisitsho nesiphelo somdlalo “Ukrazukile umnatha” wakhe kuba kaloku akayi kuphinda abambe nto eyakuthi ikhule kweso sakhe isibeleko.

#### **4.2.2 Ukuchongwa kwabadlali**

Abadlali balo mdlalo baqingqekile ngokwenani balishumi elinesine kanye ngokomlinganiselo. Nakwisiqendu ngasinye uhambe ngokwemiqathango umbhali kuba kudlala abantu abane okanye ngaphantsi. Abadlali bakhe kulula ukuba bakhumbuleke kuba uyiqinisekisile into yokuba umdlali ngamnye umane ukubizwa ngegama lakhe apha phakathi ebalini. Abadlali bakwachongwe ngokukuko ngabachongi kuba bohluke kakhulu ngamazwi. Amazwi abo akhethwe ngendlela apha ethi yenze ukuba umve ethetha engekabizwa nangegama ukuba ngubani na. Ngaphezulu amazwi abo ayahambelana neendawo abazidlalayo apha ebalini. Xa kuthetha umntu oyindoda ongqwabala okanye ingumama omaphikana uyiva apha kwilizwi lakhe loo nto. UGerald Krull uvelise ukuba kule mihla kulula ukuyenza le nto kuba ubuchwepheshe beekhompyutha buyakwazi ukulijikajika lizwi libe yile nto ufuna libe yiyo. Uyiphawule ke kodwa into yokuba ayinakujikwa yona eyobucekeceke nobundongondongo balo kungoko kufuneka kuchongwe ngobunono.

Indlela abadlala ngayo abadlali balo mdlalo benza ubandakanyeke nawe ungumphulaphuli. Uzibona nawe uphila kule ndawo bakuyo. Badlala ngathi ibali

yinto eyenzeka ngoku kubomi benene. Balenze layinto ekholeleka ngenene kangangokuba xa betshintsha ngenxa yovakalelo utshintsha nabo nawe ungumphulaphuli wenze yonke le nto bayenzayo. Xa behleka uhleka nabo, xa belila ulila nabo xa kukho ojongene nento embi uba naloo masikizi nawe. Aba badlali bayiphuhlisa icace intsingiselelo yalo mdlalo ngale ndlela badlala ngayo. Abachongi bakwazile ukuchonga abantu abakwaziyo ukuzijika izimo zabo zifanele loo meko ifunwayo ngelo xesha. Benze lo mdlalo wanika umdla omkhulu. Ungumphulaphuli awungethandi ukuphoswa nasesinye isiqendu ufuna ukuzivela konke okuqhubeka apha ebalini.

#### **4.2.3 Imibandela engundoqo**

Apha kuza kujongwa imiba ngemiba ayichaphazeleyo apha ebalini lakhe umbhali. UGwegwe njengabo bonke ababhali siyabona ukuba usisipili selizwe. Uneliso lokubona izinto ebesingaziboni okanye ebesingaziqhapheli nanqwenela ukuba ziqatshelwe nanjengoko evakalise njalo kudliwano-ndlebe wathi, “xa ungumbhali uthi uhleli apha ubone into kule ndawo ube sele usibona nesiphumo sayo phaya”. UTabata (2004:7) uthi ngesi siphwiwo sababhali kumbongo wakhe othi “Umbhali”:

Ngumth'uzimele, yinzulu yemfihlakalo

Yen'uqulath'izilo ezingabonwayo

Kub'ubon'apho singaboniyo

Ucing'apho singacingiyo...

UGwegwe ke njengombhali ukhanyise kwezo ndawo bekumnyama kuzo ukuze thina singabafundi nabaphulaphuli sivule amehlo sibone. Uthe wajonga izinto ezenzekayo elizweni nekuzizinto ezisingqongileyo zimbi sele zonzakalise abantu abaninzi. Uvelise ububi obukhoyo nesiphila phantsi kwabo ukuze sinyawuke. Ezona njongo zakhe ziphambili siyabona ukuba kukufundisa, ukuyala, ukukhumbuza amaXhosa ngobuntu nangezinto zawo ezazisakuxabiseka zibalulekile ngaloo ndlela esakha isizwe ingakumbi ulutsha. Kuza kujongwa ke loo mibandela iphuhlileyo kulo mdlalo ze kuxoxwe nzulu ngayo.

#### **4.2.3.1 Ukubuyiselwa kwesidima samantombazana**

Zisuka nje umbhali uthi asonekele umcimbi lo lingawo ibali. UWylie (1939:14) uthi kubalulekile ukuba umbhali womdlalo kanomathotholo asuke awe emxholweni xa liqala ibali ukutsala umdla. Uthi akufuneki kuphele nomzuzu kwakwisiqendu sokuqala kungazeki ukuba umdlalo ungantoni na. Lo mdlalo uthi "Wakrazuka umnatha" uqala nje sidibana nabafazi ababini uMaCele noMaNdaba bexoxa ngengxaki ekhoyo ekuhlaleni naselizweni jikelele, ukukhulelwa kwamantombazana

mihla le anganeli nje ukukhulelwa koko azikhuphe ezo zisu. Bakwaxoxa nangalo bhubhane uphandle apha uxake ilizwe, isifo ugawulayo. Bathi ke bazimisele ukwenza into ngale nto ukuze babe nokusinda aba bantwana. Sibabona ingoomama abanekhwele abazama ukuba beze nesisombululo xa bebona undonakele ekuhlaleni. Bamele oomama kubomi benene ababona ifanelekile into yokuba amantombazana afundiswe indlela yokuziphatha. Bagqiba kwelokuba bavule umbutho, iNtyatyambo, noya kuqinisekisa ukuba intombi izigcina inyulu de itshate. Bafuna umtshato ibe nguwo oyinika isitshixo sokuba ingazibandakanya ngesondo nomntu oyindoda. Apha ke kuthi kucingwe ngesiko elidala elaliqinisekisa ukuba amantombazana ayazingca ngobuntombi bawo yaye azigcine enyulu. La makhosikazi abona ukuba xa enokuphinda onyule eli siko eselaphelelwa kudala zingalunga izinto. Bacinga ngokuthatha abantwana babaphindise kwimihla yamandulo apho babefundiswa ukuziphatha. Le Ntyatyambo ibonwa njengeyona nto inokuhlangula isizwe isibuyise endleleni kuba abantwana kule mihla balahlekile, baphumile endleleni. Ngokwenza lo mbutho ke babona isizwe sinokukhuseleka sisinde kulo bhubhani. Beza nesisombululo esifunwa luluntu atshoyo noMaCele xa ethetha noMaNdaba ngaso ukuthi, “Heyi Ndaba abantu baxakiwe yile nyhikityha kwaye bangxamele net isisombululo.” Ngaphezulu bazama ukubuyisela isidima samantombazana kuba ngokwenza oko bakha oomama bangomso. Bafuna ukubona amantombazana ephuthume ubuntu eyeke ukuphila ubomi bobulwanyana ubomi bokwenza nantoni na ngokungakhathali ungenazintloni. Bade batsho nabo bathi, “Ukukhupha isisu akungoku yaba lihlazo.” Apendule omnye athi, “Ewe kaloku Ndaba ibithi intombi

yakwenza elo hlazo zonke iintombi zizikhwebule kuyo.” Balungisa ukuhlala ukuze naba bantwana bayibone ilihlazo le nto. Bathi baluse kumfundisi olu luvo novumelana nabo ze athi mabaye kwankosi. Bathi ke badibane nayo bekhatshwe ngumfundisi nayo ilwamkele olu daba. Sibona besenza into entle nencomekayo eyamkeleka lula nakubantu abakhokeleyo kangangokuba bade banconywe yinkosi leyo neyithandayo into entle, isithi, “Andizange ndibe nawo umona. Mandinincome. Le nto iya kude nezinye izizwe ziza kuyikopa wena.” Ide yanawo nombongo ewenzayo ibonakalisa uvakalelo lwayo leli nyathelo, yathi,

Yhe ha ke! Yintoni na le ndiyibonayo. Zesuka izinto zasetyhini.  
Zesuka iintombi zasegoqweni. Zasuka emva kwembokotho  
zavuthulula imibhaco neeqhiya zilungisa ukuhlala ziphuthuma  
ixabiso leentombi zazo. Zaziyekele ntoni na de konakale?

Kuthi kuvunyelwane ukuba wonke umntwana oyintombazana ukusuka kwiminyaka elithoba makabhaliswe. Bavumelana nangombono kamfundisi wokuba mabanganyanzelwa makuye abathandayo. Sibona kusenziwa le nto yenzekayo kwezo ndawo lisagcinwe kuzo nakwezo libuyisiweyo eli siko. Kufumaniseke<sup>9</sup> ukuba xa lisenziwa eli siko amantombazana athi azingce aqhayise ngobunyulu bawo ke ngoko akubikho mfuneko yokuba anyanzelwe ingakumbi lawo aselula kakhulu

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<sup>9</sup> Udliwano-ndlebe nomama uMbulawa, eziXhobo, eMount Frere, ngomhla we-14 Julayi 2005.

ngokweminyaka kuba awanazintloni zanto. Nonkosi ke uvumelana nomfundisi ade athi, “abantwana beli xesha bazazi izinto bebancinci. Ndiqinisekile ke nale meko baziphethe ngayo ayibakholisi oku kwabo.” Le nto yokuphaphama kwengqondo yabantwana beli xesha uyibona isesona sizathu siza kwenza ukuba bafune ukuba ngamalungu alo mbutho. Uvelisa into yokuba nangona kusenzeka ezi zinto zenzekayo nje nabo abazithandi koko baxakiwe ukuba bangenza njani na kuba kaloku abanabani ubafaka endleleni bahamba ngabayibonayo. Aba bantwana nabo ke bayabona ukuba ilizwe lonakele kunjalo nje liya kwantshabalalo ke ngoko amacebo anje ngala amkeleka ngokulula kubo. Eli khwelo lamakhosikazi livuse ikhwele nasemadodeni kuba umfundisi ucebise ukuba nawo mawafundise amakhwenkwe ukuziphatha. Ukuba ngenene elizweni bekunokuba nje kungajongwa umntwana oyintombazana kuphela ulutsha beluya kusinda kwizinto ezininzi ezimbi. Intombi ibiya kuthi xa ingavumi ukuzibandakanya ngesondo nomfana ingekatshati ayiqonde intsingiselo yoko umfana. Kuthi ke kugqitywe ukuba kuyiwe ezikolweni khonukuze baziswe ngokobuninzi babo. Apha ke sibona utshintsho kwintlalo yakwaNtu, abantwana kule mihla bagcwele kumaziko ezemfundo bambalwa oomahlalela. Kodwa ke kwalapha sithi sibone ukuxutywa kweenkcubeko. Abantwana abafuthwa ngefuthe laseNtshona baye kucelwa ukuze baziswe ngesiko lwakwaNtu. Aba bantwana bathi befunda izinto zempucuko ezibanika inkululeko yokuba bathandane kungekho miqathango phambi kokuba batshate njengoko esitsho noTom (1994:6) esithi, “abantwana abafundileyo bafunda iincwadi zesiLungu ezithetha ngeendlela zokudibana kwentombi nomfana isintu esikhulu” kodwa babe

bebuyiselwa endulo apho bengenakwenza nakanjani na kufuneka begcine ubunyulu babo.

Ngenene abantwana bathe balwamkela olu luvo ze kwabizwa imbizo yamantombazana nekuthe kwaqaliswa kuyo ngalo mbutho. Kwamenywa izithethi ezivela kumazwe ngamazwe nezibafundise indlela amabaziphathe ngayo ekuhlaleni, nasemakhaya. Into yokumenywa kwabantu bezinye izizwe ibonakalisa kanye le nto yokuxutywa kwezinto. Endaweni yokuba la makhosikazi ahlale phantsi nabantwana abafundise indlela eyiyo elalisenziwa ngayo eli siko babiza abanye abantu abangazi nto ngalo. Sibona beyiloze kwasentloko, abakwazi ukubabonisa indlela eyiyo aba bantwana. Sitsho sibone ukuba maxa wambi nabazali banesandla kule nto yokungakwazi ukuziphatha kwabantwana. Abababonisi indlela eyiyo amabahambe ngayo. Mandulo abantwana bebefundiswa ngemizekelo neentsomi. Imfundiso ibigqithiswa ngezi zinto nezingasabonwa kule mihla. Abazali kufanele bathethe nabantwana ngokukhululekileyo bangaboyiki. Xa bebizelwa abantu bezinye izizwe loo nto ibonisa ububhetyebhetye kubazali besoyika abantwana. Aba bantwana belahleka nje baswele abantu ababafaka endleleni. UTom (1994:7) naye uyatsho ukuba aba bantwana belahleka nje kungenxa yokuswela abantu abababonisa indlela. Uthi:



Masiqonde kwakho ukuba abantwana bethu  
abangamantombazana bangxwelerhwe ikakhulu ngenxa yethu.  
Simkile esiXhoseni, asathabatha nasiLungu eso, koko sajinga  
emoyeni. Ngabantwana abazikhethele le ndlela baqhuba ngayo.  
Kwenzekile ngelishwa torho, ukuba bakhethe le ibagrwambilizayo.

Ingxaki uyibeka kubazali abayekile ukuthatha inxaxheba ekufundisweni  
kwabantwana indlela eyiyo yokudlala komfana nentombi.

Ngale mini yokuvulwa kwalo mbutho amantombazana athe aqokelela amatye abeza  
kuhombisa ngawo ecaweni akuba eqatywe mhlophe. Intombi nganye ithe yanelitye  
elaziyo ukuba lelayo nethi ime ecaleni kwalo rhoqo xa isenza umnqophiso.  
Umnqophiso lo yindlela yokuzibophelela, intombi isenza isifungo nesithembiso  
sokuba iya kuzigcina ngobunyulu ingavumeli namnye umfana ukuba asondele kuyo.  
La matye njengokuba eqatywe mhlophe nje aluphawu lobunyulu nanjengoko sisiva  
uZandile esitsho xa echazela uyise esithi,

...kaloku la matye amhlophe aluphawu lobunyulu. Obu  
bumhlophe luphawu lokuba siza kuphuma ngeelokhwe  
ezimhlophe xa sitshata.

Sibona ke kodwa la matye eye kuhombisa ecaweni. Icawa ikwayinto ehambelana namasiko aseNtshona ithethe loo nto ukuba eli siko lakwaNtu alikenziwa ngendlela. Neelokhwe ezimhlophe ekutshatwa ngazo namhlanje sisinxibo somtshakazi kumtshato waseNtshona. Sibona ubunzima bokubuyiselwa kwabantu umva ngokupheleleyo. Ukubuyiselwa kwento enye encinane kuchaphazela ezinye ezininzi ezingenakwamkeleka ebantwini zona. Kunzima ukubuyisa into eyayisenziwa mandulo ngobunjalo bayo.

Kule Ntyatyambo akwamkelwanga amantombazana angazani nesifana kuphela. Nalawo sele eneziwo athe amkelwa nanjengoko sisiva uMaCele xa echaza ukuba yintoni na intyatyambo. Uthi, “intyatyambo yintombi eyenze umnqophiso wokuba iphuthume ixabiso layo. Ayiphindi izibandakanye ngesondo de itshate.” Siva noMaNdaba naye xa ephendula uMaMkhize obengaboni ngaso linye nabo ngokwamkelwa kwala mantombazana aneziwo kulo mbutho esithi, “xa belangazelela ukulandela ubunyulu mabeze. Baza kufika baziphuthume”, ukutsho oku xa uMaMkhize ebebagxeka esithi, “bambi ke kubo sele bonzakele bafumana abantwana. INtyatyambo baya kutsho bayibunise, bagile imikhuba.” Nale into<sup>10</sup> ingqiniwe nangona kucaciswe ukuba abo bawileyo ababi sabuyela kobuya bunyulu bobuntwana. Kodwa abantu abahlolayo bathi babone bona xa iziphethe kakuhle.

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<sup>10</sup> Udliwano-ndlebe nomama uMbulawa, eziXhobo, eMount Frere ngomhla we 14 Julayi 2005.

Bayazi ukuba yintoni na ejongwayo ebonisa ukuba ngenene izibuyisile.

Kukwaveliswe nento yokuba xa sele inesiwo intombazana ibonwa ngokuthi xa kukho imisitho yohlolo iwogqume awayo amabele kuba ayabonakala xa sele yonzakele.

Kwaye ukuba inye kuphela leyo inesiwo ithi ibekwe embindini njengoko esima ngomgca. Ukuba maninzi athi eme kowawo umgca ngasemva kwala anyulu.

#### **4.2.3.2 Ilinge elihle eliphanzileyo**

Eli linge lokubuyisela isidima samantombazana lenziwe ngamakhosikazi ekuqaleni kwebali silibone liphanza. Kwasekuqaleni sithi sibe namanakani okuba le nto ayiyilayo ayinakuphumelela. Oko sikuva kumazwi kaLindiwe nongumzala kaZandile xa bexoxa ngombutho iNtyatyambo. Siva impendulo yakhe kumbuzo kaZandile ngendlela awubona ngayo lo mbutho. Uthi, “mna ndiyibona iliphupha. Iphupha kaloku yinto oba nemincili yiyo xa intle kodwa ungazi ukuba uza kufikelela njani kuyo.” La mazwi athi asinike ingqondo yokuba le Ntyatyambo ingumbono omhle kodwa isenokungaphumeleli zingafezeki ke iinjongo zayo. Ngenene ngokuhamba kwethuba sithi sibone liphanza eli linge. UZandile nongumlinganiswa oyintloko, umntwana kamfundisi onconywa ngobunyulu ongazange aqalise ukuba nesifana ngokutsho kukaLindi umzala wakhe xa bebencomana ngezimilo zabo, engumzekelo kwabanye, nguye kanye othi aphulukane nobunyulu bakhe. Lo mntwana ngulo ebede wonyulwa ukuba akhokele amantombazana kulo mbutho njengoko sisiva xa uyise emncoma bumbuzwa esithi, “unerhamente yakho na phaya

Zandi?” Ukufika kwakhe esikolweni ulibala ngobo bunkokheli nangomnqophiso awenze kulo mbutho. Uthi ngoku sele ezibona ukuba unonyawo olutenxileyo ade atsho nangomlomo wakhe kumhlobokazi wakhe uNtombi athi, “Ndinexhala iyabuna intyatyambo” kodwa angajiki kwezi ndlela azihambayo. Uyolelwe, akaboni nto yimbi ngaphandle koPrince nongutitshala wakhe athandana naye. Ude athi kuThoko nobehambe naye ngenye imini balala nabafana ezihotele, “uyeve ukuba kunjani ukuphila ubomi bePrincess?” Ubona ubomi bokuhamba nabafana, bezigxagxisa, belahla ubunyulu babo iyeyona nto yonwabisayo. Akacingi ngekamva lakhe, uyilibele kwaphela ke yona eyokuba sele eceliwe kuba phambi kokuba aye esinaleni waye wacelelwa unyana kankosi uNgubane. Akaziboni ke ukuba uhlazisa ikhaya lakhe ngesi similo sakhe. Naxa ekhalinyelwa nguNtombi ukuba abuyise unyawo usuka athi, “andinakuphila ubomi bukamakhulu.” Kwezi ndlela zakhe akukho nto ibhetele nencomekayo abuya nayo. Kobo bumnandi bakhe ufumene ukukhulelwa kwade kwakabini. Sibona ke iNtyatyambo ingakwazanga ukufundisa ngokugqibeleleyo ukuba amantombazana mawaziphathe njani na. Akanelanga nje ukuba nzima koko ude wazikhupha ezi zisu. Wenze kanye le nto laa makhosikazi besidibene nawo ekuqaleni kwebali ebezama ukuyithintela ngokuthi kuvulwe umbutho weNtyatyambo. Sibona icebo lawo lingakwazanga ukwenza utshitsho kwiimeko asele bephila phantsi kwazo kule mihla abantwana. Le nto yenzeka ebalini apha yinto esiyibona isenzeka kubomi benene. Isiko lokuhlolwa kweentombi libuyisiwe kwezinye iindawo ngenjongo yokuzama ukuthintela ukunwenwa kwesifo ugawulayo. Ngokwamanani ochazo (statistics) uninzi lolutsha olusuleleke sesi sifo

lukwezi ndawo kanye kukho eli siko ingakumbi kummandla wakwaZulu Natala nalapho liqhubeka khona nebali eli. Loo nto ke ibonisa ukuba nzima kokuba sithi sesikule mihla yanamhlanje, imihla yempucuko, kodwa sifune ukubuyela endulo. Indlela ababekhuliswa ngayo abantu mandulo ayifani nale bakhula ngayo namhlanje ngenxa yokutshintsha kwamaxesha.

#### **4.2.3.3 Ukunwenwa kwesifo ugawulayo**

Esi sifo singugawulayo sisifo apha esinikezelana ubukhulu becala ngokwabelana ngesondo. Abona bantu bangamaxhoba aso ngabantu abatsha. Oko kusenziwa kukuba ngabo abenza izinto bengaqiqanga yaye befuna ukuvavanya yonke into ingakumbi edibene nesondo. Umntu onesi sifo akabonakali. Ufana naye nabani na obonakala ephilile, yaye ngaphezulu singamosulela nabani na ingekuba ngumntu oziphethe kakubi njengoko sikholelwa njalo. UGwegwe naye ukuvelisile oko ngoThoko amenze waba ngumntwana oziphethe kakuhle. Uthi apha ebomini bakhe amdibanise nomfana othile ogama linguPritchard. Udibana naye usuku lube lunye nje kuphela, ehotele. Indlela amhle nalinene ngayo yenza ukuba angacingi ngokuzikhusela. Yile mpazamo kanye yenziwa ngabantu abaninzi ukuthi ngokubona umntu abe nokumthemba kanti ngolo hlobo uza kosuleleka. UThoko uthi ngoku sele ebuzwa nguNtombi ukuba ebezikhusele na xa esiva ebalisa ngokudibana kwakhe nalo mfana asuke athi, “ingaba isile iAIDS ukuba ingahlala emntwini ofana noPritchard” yaye ayimfikeli into yokuba aye kuzixilongisa igazi kwangoko kuba

akamdibanisi nesi sifo. Akamboni enokuthwala intsholongwane ngenxa yenkangeleko yakhe. Naxa sele eqalisa ukugula kungekaqinisekwa nokuba unesifo sephepha okanye ipneumonia ayimfikeli nakancinane into yokuba inokuba ziimpawu zesi sifo ezo. Usuka atyhole utatomkhulu wakhe ngokuthi umnikezele ngesifo sephepha kuba engafuni ukutya iipilisi. UThoko uphinda othuke naxa ebizwa kwiziko lezempilo exelelwa ngale nto yakhe yokuba nentsholongwane kagawulayo. Ude alile athi akangomntu ubeziphethe kakubi nje. Ulibele ukuba wenza eyona mpazamo inkulu, ukuthemba umfana angamaziyo engakhanga wabona ngxelo yaxilongo lwegazi lakhe.

Enye into ethe yaphuhla kweli bali kukuba ulutsha, ingakumbi amantombazana athi abe ngamaxhoba esi sifo kuba efuna imali nomgangatho. Lo Pritchard adibene naye uThoko ibingumhlobo katitshala wabo uMpama. Ngalo mhla adibana naye ooPritchard babehamba ngesithuthi sodidi, iPajero, bebathathu nabo ooThoko bekwaleli nani. Yile moto kanye ebenze babona ukuba abanakwala ukuhamba naba bafana xa bebacela. Baphinde babaloba ngokubalalisa ehotele into leyo angazanga wayifumana ngaphambili uThoko. Naxa bebuya apho ehotele ubuye engawuvali umlomo kuba uphiwe iwaka lonke leerandi wathengelwa neempahla ezininzi ezintsha. Ude wakhe wancoma naye ngokwakhe ukuba banemali aba bafana wathi, “banemali ngathi ngamagintsa.” Akaboni ukuba ezi mali zezi balotywa ngazo. Umbhali uvelisa le nto kanye yenzeka apha phandle. Ukuba uThoko wayengabonanga ezi zinto kwaba bafana wayeya kusinda kwisifo sikagawulayo kuba

akukho nto yayiya kudala ukuba ahambe nabo. Umbhali ke uzama ukubonisa ukuba ngenxa yokuba ulutsha luthi lumilisele ingqondo yalo emalini nakubunewunewu babanye abantu luthi ludibane nobungozi.

#### **4.2.3.4                    Ububi nobungozi bokuqhomfa**

Ukukhutshwa kwezisu yinto ebisele ifuna ukuqheleka nekhoyo kule mihla siphila kuyo. Amantombazana ebethi akuziqonda ukuba anzima umntu aye kubantu abakhupha izisu. Aba bantu bebeyenza ngokungekho mthwethweni le nto yaye ubebanjwa umntu xa ethe wafunyaniswa esenza oko. Urhulumente weli uye wabona ukuba abantu abaninzi bathi babe nengxaki bambi bade baphulukane nobomi babo ngenxa yoku. Yiloo nto eye wagqiba kwelokuba oku kwenziwe ngokusemthethweni, abantu baye kumaziko ezempilo babe phantsi kwabantu abanolwazi nabaqeqeshiweyo abaza kuba nako ukunika uncedo xa kukho ingxaki. Apha kulo mdlalo kaGwegwe kuveliswe zombini ezi ndidi zokuqhomfa. UZandile nguye le ntombazana ikhulelwa ikhuphe izisu. Okokuqala usikhuphe kwagqirha ngokusemthethweni kuba umfana lowo wayemenze nzima nguye owayemsile. Ke ngoko iindleko zokwenza oko zahlawulelwa nguye. Siyabona ke kwalapha ukuba ukuqhomfa oku kudalwa ziimeko ezithile. UZandile usikhuphe esi sisu kuba ecinge ngekhaya lakwaNgubane esele limcelile ukuba liza kuthini na kuba engenziwanga nzima ngunyana walo. Kwakhona uthe akucinga ngokugxothwa kwakhe esikolweni waqonda ukuba makasikhuphe. Kodwa siyabona ukuba imfundiso nesazela sakhe

siyaphikisana nale nto ayenzayo. Siva phambi kokuba avume asikhutshwe esithi, “Ndicinga utata udla ngokuthi umntu okhupha isisu ngumbulali. Ndingumbulali ke.” Uthi aboniswe nguPrince, lo mfana umenze nzima, ngalo mba, athi, “Ubulele bani? Ngubani igama lakhe? Uyabona awukwazi ukuyiphendula le mibuzo.” Ezi zimvo zabo zibethabethanayo zezi zimvo kuphikiswana ngazo naziingcali. UKohl (1974:39) uthi, engqina ukuba umntu oqhomfayo ngumbulali:

Every living foetus...regardless of its stage of development is human being and any act which is a deliberate and direct destruction of an innocent life is therefore an act of murder.

Uhambisa athi, “Abortion is the killing of an innocent human being. Therefore abortion is immoral.” NoGardener (1974:88) uyayichaphazela into yokuba umntwana nokuba ungakanani na esiswini ungumntu. Uthi, “At whatever stage of gestation one considers the developing embryo or fetus to be human.” Emveni kokuba esikhuphile eso sisu uZandile waye wangaziva mnandi kodwa kwathi kuba ebeyenza phantsi kogqirha loo nto wangabi nanto. Kodwa simbona ethe waphazamiseka engqondweni. Nangona intliziyo yakhe neemeko zokuhlala zingamvumelanga ukuba amgcine loo mntwana kodwa ingqondo besele imxelele ukuba unzima. Uye wanamaphupha amabi ephupha ngaloo mntwana ekhwaza esithi:



Ndixolele mntwana wam. Nesi hayi umntwana wam.

Asindim ombuleleyo. Ndiyamoyika umntwana. Mthathe nesi ndiyamoyika.

Simbona ke engaxolanga emphefumleni. Nangona eye wakuvuyela ukuba azibone sele engenasisu kodwa ihleli loo nto engqondweni yakhe. UGardener (1974:225) uthi iqhelekile le nto ebantwini abenze eli sikizi. Uthi:

Whatever the difference in conscious and unconscious motivation of abortion, the experience of abortion inevitably arouses an unconscious sense of guilt.

Siyasibona isazela anaso nangona engabaxelelanga nje abahlobokazi bakhe ade akhanyele kuNtombi ombuzayo ukuba wenze ntoni na kuba esiva ezi zinto azithethayo emaphupheni. La maphupha adiza eso sazela aphila naso. Nakokwabo ukhe wanawo la maphupha wade wambuza unina ukuba unanto imkhathazayo na afuna ukumxelela yona. Ubonakala kuye wonke ubani ukuba unomvandedwa nangona ezimisele ukungayithethi loo nto. Uqatshelwe nangoomama beNtyatyambo ukuba ikho le nto ingamonwabisanga kuba ngeli thuba esekhaya lo mbutho ubugqiba unyaka. Kwabakho umbhiyozo ke waloo nto kuxhelwe inkomo yaye zonke iintombi ezingamalungu awo zazivusela iminqophiso yazo ngale mini. Nangona awenza nje naye uZandile watsho ngelizwi elityhafileyo ejonge phantsi kuba ezazi ukuba

akaseyiyo intyatyambo. Kwade kwathetha uMaCele wathi, “Ayisatyhafa ngako le ntyatyambo.” Uba yincwadi efundeka kuye wonke ubani.

Okwesibini uZandile uye wangasikhuphi esibhedlele isisu kuba ebesazi ukuba ebengenakuvunyelwa kuba besele eneenyanga ezisibhozo. Ngumntu ke lowo uphelele inganobungozi ke into yokumkhupha engabelekwa. Wathi ke wazithengela amachiza anetyhefu awayeza kuwasebenzisa ekukhupheni eso sisu. USarvis noRodman (1974:87) baphawule ngokusetyenziswa kweendlela ezinobungozi ukukhupha izisu. Bathi, “A wide variety of largely ineffective and dangerous techniques have been used to induce abortion.” Ngenene azisebenzanga ezo nto wayezithengile waza waya kwezi ndawo kukhutshwa kuzo izisu ngokungekho mthethweni. Uye kwaSilwane noligqirha kuba simva xa ekhuza uZandile ukuba angathi mama xa embiza esithi, “ndinguSilwane igama lam endavuma ngalo ukufa.” Lo Silwane ungumkhuphi wezisu owaziwayo kuba uZandile ufike wabona abantu ngabantu ekucaca ukuba bahambe kwalo mcimbi. Kwale ndawo afikela kuyo iyabonakala nje ukuba yeyokwenza izinto ezimbi nezimdaka kuba simva uZandile esithi, “imnyama nale ndawo, imdaka, igcwele nezigcawu.” Zonke ezi zinto umbhali uzisebenzisele ukuzoba umfanekiso ombi nowoyikekayo wokuqhomfa. Ubonisa ukukhutshwa komphefumlo ongenatyala ngokubalula ubumnyama bale ndawo. UZandile uthi akuxela iinyanga zakhe ukuba zingaphi, athi uSilwane, “Ungatsho nje ukuba awuzanga kukhupha isisu uze kubeleka apha.” Ngoku sele ethethe la mazwi akamjiki kuba kaloku unyolukele imali. Sithi sibe nexhala ke thina

singabaphulaphuli kuba sicinga ukuba xa enokuphuma ephila loo mntwana baza kuthini okanye xa enokufa uZandile kuza kwenzeka ntoni. Siphinda sifakwe ixhala nangakumbi ngamazwi kaZandile xa ecela uSilwane ukuba athathe inombolo yomnxeba wakowabo ukwenzela ukuba xa enokusweka azise abazali bakhe. Iyamfikela naye into yokuba angafa seso senzo. Le nto azifaka kuyo ngumgcipheko owenza ubani azibone ephakathi kwenyama nozipho. Yile nto azama ukuyivelisa umbhali ukuba xa ubani esenza eli sikizi ngolu hlobo kufuneka ayilindele into yokuba angaphulukana nobomi bakhe. Uwanikiwe ke amayeza yaye kwangelo thuba egqiba kuwasela wabe egcuma elila ziintlungu. Umntwana uphume ephila ze uZandile wacela ukuba amnikwe amteketise. Ube nenimba ngoku ngosana lwakhe wade wathi uza kugoduka nalo acele uxolo ebazalini bakhe. USilwane waba neengcwangu akuva oku kuba esazi ukuba unokubanjwa xa kunokufumaniseka oko. Ude wathi, “ufuna ukubambisa bani. Bulala le nto, iza kundenzela umjojo weendaba.” Emveni koku uye wambonisa ukuba amkrwitshe njani na. Umenza umbulali wokwenene ngoku kuba ubulala into esele iphila eyibona nangamehlo. Umbulele esenza ngokomyalelo ze wamfakelwa esingxotyeni seplastikini ukuze azibonele ukuba makamthini na. Le nto yenza sibe nosizi ngaye kuba uya kuhlala enaloo mbono wokubulala ze aphinde alahle nesidumbu solo sana. Yinto eya kuhlala imtya ubomi bakhe bonke. Siphinda sibe nosizi, amasikizi kwaneentloni zale nto ayenzayo. Simbona ethoba isidima somntu ngokuthi aye kumlahla emgqomeni loo mntwana. Ubonisa ukuba ubomi bethu abunaxabiso bunokufaniswa nenkunkuma

ephoswe emgqomeni. Singaphantsi ngokucinga nokuziphatha nakwizilwanyana. Ubuntu buphelile kuthi.

Ufumene ingxaki emveni koku uZandile kuba ukubuyela kwakhe ehostele uye wopha kakhulu. Sithi sibe nexhala xa siva ngeli gazi kuba siyazi ukuba xa umntu ophe kakhulu unokusweleka ngenxa yokuphelelwa ngamandla. Siyayibona ke le nto nakwincwadi kaPeteni ethi KwaZidenge apho uZuziwe esweleka kuba eye wopha kakhulu akuba ekhuphe isisu. Siba namasikizi ke nalapha kuZandile. Elo chibi legazi lide labonwa nangamapolisa xa ebesenza ugqogqo kuba loo mntwana waye waziswa ebantwini zizinja. Kuye kwangapheleli nje apho uye waqapheleka sele kuphele iveki ukuba uluhlaza apha esiswini yaye sidumbile. Loo nto ikhokelele ekubeni enziwe uqhaqho. Kwaye kwafumaniseka ukuba uSilwane lowo zange amkhuphe izizamva nekuzizo ezimenzele loo ngxaki. UGwegwe ke ubonisa ubungozi bokuya kwaba bantu bafana noSilwane abangaqeqeshelwanga ukukhupha izisu kuba banokwenza ubungozi ngenxa yokungabi nalwazi luphangaleleyo lokwenza oko. Naye uZandile uye waxelelwa ukuba akasayi kuphinda abe nabantwana emveni koku. UGardener (1974:240) uyichaphazele into yokuba ubani xa efuna ukukhupha isisu kufuneka akulumkele oku. Uthi, “the risk that the woman who aborted may never again be able to conceive is one to be considered carefully.” Umbhali uyalumkisa apha ukuba ubani aqike ngokukuko phambi kokuba athathe esi sigqibo.

#### 4.2.3.5

#### Ukubaluleka kokugcinwa kwamasiko athile

Kumasiko akhoyo kwaXhosa akho lawo afanele ukuba aye kulahlwa kuba ebolile, owona msebenzi wawo ikukucinezela ingakumbi abantu basetyhini. Kukwakho ke nalawo asafuna ukugcinwa kuba ebalulekile okanye kuba esithi akutyeshelwa kubekho into embi eyehlayo. Oko siyakubona kwincwadi kaJordan ethi Ingqumbo yeminyanya. Kuthe kwakungahlonelwa iminyanya kwakho indykityha yokufa. Kwalapha kule ncwadi sifumana ukuba into yokutshatiswa komntwana womntu omnyama nomntwana wegazi ayilunganga. NoGwegwe kweli bali lakhe ukubonakalisile ukubaluleka kokugcinwa kweli siko. Nanko uZandile ongumntwana kamfundisi ecelelwa umntwana wenkosi. Ekugqibeleni sibona abantu bakuloZandile bebuyisela ilobolo yakwaNgubane kuba intombi yabo ingakwazanga ukuziphatha. Loo mtshato wabo uthi ungaphumeleli uchitheke bengekazimanyi nokuzimanya kuba kakade bekungafanelekanga ukuba babe nobuhlobo. Utata kaZandile nguye owahle wanombuzo ngale nto kucaca mhlophe ukuba ayimonwabisanga nangona wayebuza kwinkosikazi yakhe. UMaMkhize kuba wayejonge ukukhupha omnye umntwana wakhe ngelokhwe emhlophe wasuka wathi uZandile naye ngumntwana wenkosi kuba uqatywe ngegazi lemvana kuba esindisiwe. Nalapha kulo mbandela sibona imposiso esiyenzayo singabantu abaNtsundu, ukudibanisa izinto ezahlukeneyo. Ukusindiswa yinto ehambelana nobuKristu ke ngoko iNkosi, uThixo, ayidibananga neenkosi zasemhlabeni. Inkolo yesiNtu ayinakudibana nenkolo yobuKristu. Zakudityaniswa

ezi zinto zithi zihlabane. Kodwa ke siyabona ukuba eli siko nokuba sesiphucuke kangakanani na kubalulekile ukuba lingatyeshelwa.

Kwalapha sithi sibone ukuba impilo yomXhosa isoloko ilawulwa ngamasiko. Nokuba sele ephucuke kangakanani na umntu oNtsundu zikho izinto ezifuna abambeke emasikweni akwaNtu angawatyesheli. UMkhize lo ungumfundisi wezakwalizwi ochazwa njengomkhonzi weNkosi onyanisekileyo nomthembayo uThixo kodwa naku sisiva ukuba nguye kanye okhumbuza ngeli siko lozeko. Simva naye ekholelwa kwizinto zesiNtu ngoku ezibiza ngokuba ngumKristu.

#### **4.2.3.6 Abantwana banamhlanje**

Kweli bali sibona umahluko okhoyo phakathi kwabantwana bamandulo nabantwana banamhlanje. Abantwana banamhlanje abafani nabantwana bakudala. Izinto ezininzi zitshintshile ngenxa yefuthe laseNtshona. Namhlanje abantwana ababaphulaphuli bengabathobeli abazali. Bathi nabo bakhuliswa benikwa eyona ngqeqesho bakuphuma phandle balibale ngeemfundiso zasemakhaya. Lo mahluko wenziwa kukuba ubukhulu becala mandulo umntwana ubesoloko ehlala nabazali ngoko ke esoloko ephantsi kweliso labo elibukhali. Kule mihla abantwana bohluhana nabazali beselula ngenxa yokuba abazali bephangela okanye kuba abantwana kufuneka beye ezikolweni. UTom (1994:100) ukubalule ukuphela kwembeko ebantwaneni banamhlanje ngenxa yokuphangela kwabazali. Uthi:

Ungathi ukhangele ulibone eli rhamncwa latshabalalisa imbeko,  
iyindlala phakathi koluntu oluNtsundu. Le ndlala yenze abazali  
baziintsalu, baphangela bonke ngekhaya... Aba bantwana  
basala bengenamqeqeshi. Ezaa mfundiso zifana nezafunyanwa  
nguwe nam abazifumani.

Kweli bali sibona uZandile umntwana kamfundisi kunyanzeleka ukuba aye kuhlala  
ehostele kuba abazali bakhe betshintshwa ngokomsebenzi. Ukufika kwakhe apha  
ufika alibale ngendlela akhuliswe ngayo. Uhlekisa kwangale nkolo yobuKristu  
akhuliswe phantsi kwayo. Ubengenakuyenza loo nto umntwana womXhosa  
okholelwa kwizinyanya kuba efundisiwe ukuba yeyona nto ihlonelwayo leyo.  
Ngaphezulu uyazi ukuba akungayihloneli iminyanya kuya kwenzeka ntoni na.  
Sibona ke utshintsho kwinkolo lunento oluyenzayo kwindlela abakhula ngayo  
abantwana namhlanje. KubuKristu umntwana uxelelwa nje ukuba ayivumelekanga  
into ethile kungabikho zizathu azinikwayo. Ukanti kwaXhosa kukholelwa ukuba xa  
enze oku kuza kuhla okuya. Yiloo nto umntwana womXhosa mandulo ubesoloko  
ehamba endleleni kuba kaloku ubesazi ukuba xa engaphulaphuli uzibizela amashwa.  
Kwakhona sithi sibone apha ukuba abahlobo ngabona bantu banefuthe ebomini  
bomntu osakhulayo nabamanyelwa ukugqitha abazali. Imfundiso zikaZandile  
ebonisa uThoko ukuba kumnandi kangakanani ukudibana nabafana abaneemali  
zezona zingenileyo. NoZandile ukuthandana kwakhe notitshala uMpama

kukhuthazwe nguThoko lo. Amazwi kaThoko ebonisa ngalo titshala ngawona avakalayo elibala lawo wayeyalwe ngawo kwiNtyatyambo.

#### **4.2.3.7 Ukubaluleka kokufundiswa kolwimi lwesiXhosa ezikolweni**

UGwegwe naye uthe wahlomla ngokubaluleka kokufundiswa kolwimi lwesiXhosa ezikolweni yaye ebalula nokugcinwa kwalo ngokuthi kubekho izinto ezibhalwe ngaso. Oko ukuvelise apha emdlalweni ngokuthi kootitshala besinala saseKhwezi abalule utitshala omnye, utitshala uMpama, lowo uhlohla ulwimi lwesiXhosa.

Uthethile nangotitshala uNgcobo kodwa akasazisanga ukuba yena uhlohla siphi na isifundo. Oko ukwenza kuba efuna ukutsala umdla wethu simqwalasele lo titshala ukuze sibone ifanelekile yaye ibalulekile into yokufundiswa kolu lwimi.

Nakwigumbi lokufundisa ngulo titshala kuphela asidibanise naye efundisa. Nalapho sidibene naye kwakanye enika abantwana umsebenzi wokuba babhale izishwankathelo. Isihloko abanika sona esithi, “Kutheni olu lwimi kufuneka nilufunde nalapha esikolweni?”, senza sizikise ngenene ukucinga. Ubanika ithuba lokuba bakhe bavelise izimvo zabo ngokufundiswa kolu lwimi. Singabaphulaphuli silindele ukuba aba bafundi abanakuyibona imfuneko yokuba bafundiswe ulwimi lwabo abaluthetha yonke imihla. Kodwa indlela aphefumle ngayo utitshala ngendlela abayibona ngayo into yokuba bafundiswe isiXhosa yenza sibone ukuba kubalulekile ngenene ukuba abafundi balufundiswe olu lwimi. Uthi:



Ndiyavuya ke ukwazi ukuba nibona ukuba kubalulekile ukuba  
ulwimi lwethu silugcine lukwizinga eliphakamileyo singavumi  
ezinye izizwe zilusingele phantsi. Yiloo nto ke sifuna nababhali  
baligcine ixabiso lolu lwimi ngosiba khonukuze nesizukulwana sazi  
ngolu lwimi.

Kwakhona notitshala lo ukhe wathetha ngokuba uza kuhamba nabafundi abalishumi  
aye nabo eThekwini kwinkomfa yeelwimi zesiNtu nalapho bebeya kudibana khona  
nababhali bezi ncwadi bazifundayo. Ezi nkomfa zizinto ezikhoyo kule mihla  
nezizama ukunyusa umgangatho wezi lwimi. Ngazo kuzanywa ukutsala umdla  
wabafundi bazibandakanye ngakumbi nezi lwimi bafune ukufunda nzulu ngazo.  
Kwezi nkomfa abafundi bathi banikwe ithuba lokuba bazibuzele kumbhali ngenkqu  
ngomsebenzi okanye imisebenzi yakhe. Eli nyathelo ke libalulekile kuba aboneli nje  
ukubazi ngemisebenzi kodwa baba nethuba lokubazi kubomi benene nto leyo  
enokubavula ingqondo kuba maxa wambi umbhali ubhala ngezinto ezithe zenzeka  
ebomini bakhe. Ngamanye amaxesha ababhali babhala ngezinto abazibona zisenzeka  
kwabanye abantu mhlawumbi ekuhlaleni okanye kubomi babo bempangelo. Kodwa  
yonke into ababhala ngayo yinto ebangqongileyo neyenzekayo kubomi benene.  
Ukufumana ulwazi ngale miba kuya banceda abafundi bakwazi ukunxulumanisa oko  
kubhalwe ngumbhali nokwenzekayo kubomi benene. Baba nokuyiqonda into  
yokuba ababhali babhala ngamava abo ebomini.

#### **4.2.3.8      Inkcubeko yokufunda nokufundisa**

Imfundo yeyona nto ibithathwa njengento ebalulekileyo ukufika kwayo nabefundisi. Wonke ubani ubekulangazelela ukufumana ithuba lokuba afunde. Abantwana abafundayo nabafundileyo bebebonwa ngentlonipho kuba yiyo ebibenza babonwe njengabantu abachubekileyo. Kule mihla sibona ukuphela kwentlonipho nakubantwana besikolo. Mandulo utitshala wayengoyena mntu mkhulu nohlonitshwayo ingakumbi ngabantwana abafundisayo. Kule mihla abantwana bazibona belingana nootitshala. Ootitshala banamhlanje baphelelwe sisidima ngenxa yokuba baqala ukuxelenga beselula ngokweminyaka nangenxa yezinto abazenza nabantwana besikolo. Utitshala uMpama uveliswe njengomntu omncinane olingana nabafundi bakhe njengoko sisiva xa echazwa nguMatron kumama kaZandile esithi,

Into endinokuyithetha kukuba ndiyamazi utitshala uMpama.

Ungumntu omncinane olingana naba bantwana, onobubele kakhulu kwizityudentsi zakhe.

Baninzi ke ootitshala abaqeshwayo kule mihla abakhawulezileyo ukufunda bafike balingane naba bantwana. Ngenxa yobulula babo ngokweminyaka nengqiqo yabo iye maxa wambi ilingane neyabafundi babo ufike behamba iindawo zolonwabo kunye nabo, kuthethwa ulwimi olunye. Baphinda ootitshala ingakumbi abangamadoda bathandane naba bantwana njengoko simbona notitshala uMpama

kweli bali ethandana noZandile. Yeyona nto eyohlutha isidima sabo ke le. Naba bantwana abayichasanga le nto yenziwa kuba kuba kaloku njengoko sisiva nakwincwadi kaKula ethi Walala wasala bafuna abantu abaphangelayo, abazifuni iintanga zabo kuba azibaniki mali. Aba titshala bancinci iba ngabo abajongiweyo ngaba bantwana kuba bajonge nomgangatho ukuze babe bakhulu kwiintanga zabo kuba bethandana nabantu abanemali abafundileyo. Ngalo lonke elo xesha siyathobeka sona isidima sika titshala kuba kaloku uhlala esemilonyeni yaba bantwana njengoko sibona uZandile omana ukuxelela uThoko ngokwenziwa ngutitshala uMpama. Naxa enze into angayithandiyo uZandile uya kuye aye kuxoxa naye yaye ingxoxo iba shushu ngokwabantu abathandanayo nabalinganayo. Akazibambi uZandile acinge ukuba kanene ikwangutitshala wam lo, intlonipho iyaphela. Naxa sele behleli xa bethandana baba namathuba okuqhulana bezincokolela kamnadi, nto leyo ephelisa isidima kutitshala. Yiva uZandile umqhula ade amcele ukuba angawenzi nzima amaphepha emibuzo yeemvavanyo zesiqingatha sonyaka. Loo nto yenza sibone ukuba imfundo iphelelwe lixabiso layo xa utitshala enokuxelelwa ngumfundi amakakwenze. Siphinda sikubone oku kwehla kwexabiso lemfundo xa utitshala uMpama esenzela uZandile enye ingxelo yeziphumo emenza ophumeleleyo ukuze abonwe njengosebenzayo nozimiseleyo kokwabo. Le nto iyasothusa singabaphulaphuli kuba kaloku utitshala nguye ofanele ukubonisa abantwana indlela kodwa lo nanku ebalahlekisa. Sibona utitshala esenza ubuqhophololo. Naye sinokumbalela phantsi kwezaphuli-mthetho. Apha ke umbhali ubonisa ukuba baninzi abantu abafaka isandla ekupheleni kwesidima semfundo.

Nabo kanye kujongwe kubo abafanele ukuba bawuphakamise umgangatho wayo bayabandakanyeka. Kwakhona indlela ambiza ngayo uZandile utitshala imthoba isidima. Njengomntu athandana naye kunyanzelekile ambize ngegama ukuze babe nokuhelana. Ngenene sidibana naye embiza ngelikaPrince. Umntwana wesikolo uthi akubiza utitshala ngegama siphele isidima kuye siphele nangakumbi ke xa bedibene ngezesondo. Ukubizwa kukatitshala ngegama lakhe kubonisa ubulula anabo ebantwaneni. Xa elolu hlobo akukho mntwana unokumthobela. Yonke into ayenzayo nokuba sele ibaluleke kangakanani na iyadeleka, akahoywa. Umpama ukwabonakalise obu bulula ngokuthi athi akungabi nasisombululo kwinto yakhe yokukhulelisa uZandile okwesibini agqithele komnye umfundi. Le nto idala ingxabano phakathi kwaba bafundi bexhwithana ngotitshala. Zizinto esizibonayo ke ezi nakubomi benene, ukuthi ootitshala baphume bengen ebantwaneni besikolo, zinto ezo ezithoba isidima sazo.

Kwalapha kweli bali sithi sifumane ukuba abantwana bale mihla abazimisela ukwenza izinto eziza kuqaqambisa ikamva labo. Umntwana uya esikolweni kuba ekholisa abazali. UZandile nanko ethunyelwa esikolweni ukuze afunde. Ukufika kwakhe apho ulibala ngayo yonke ayiyele apho, alibale lulonwabo olumsa kwantshabalalo. Ixhala lakhe linye lelokuba angaphoxi abazali bakhe kodwa oko ukuthetha nje ngomlomo izenzo zakhe azitsho. Le nto ayenzayo yile nto yenziwa ngabantwana kule mihla. Abanazinjongo ngokuya esikolweni yaye bengenamdla nakwezo zifundo.

#### **4.2.3.9           Izikhundla eziphezulu zidala ukungabikho koxolo**

UGwegwe uthe wavelisa uxolo oluxovulwa zizikhundla eziphezulu. Ezona athe wajolisa kuzo zezo zinika ubani amagunya okuphatha. Sakuvela isikhundla wonke umntu uzibona ephethe nokuba akanaso isakhono sokwenza oko. Umbhali uthe wajonga into eyenzeka ezikolweni xa kuthe kwavela amathuba anje. Apha ebalini sithi sive ukuba kwisinala saseKhwezi nalapho afunda khona umlinganiswa wethu onguZandile kuthe kwavela isithuba sesekela nqununu kuluhlu lwemisebenzi (bulletin). Kuveliswe amaxhala abathi babe nawo abo baza kuzigqatsela isithuba eso xa bezithelekisa nabanye. Zibonakalisiwe iimpawu ezijongwayo, ezifana nokuba umntu ufunde kangakanani na, amava akhe ngokweminyaka yempangelo angakanani kwanokuba unazo na iimpawu zobunkokheli. Maxa wambi ke kuyenzeka ukuba ingabi nguye wonke umntu onazo zonke ezi mpawu, omnye abe nolunye angabi nazo ezinye. Sibona ke apha ebalini kunjalo. Utitshala uNgcobo akafundanga kuyaphi kodwa unazo iimpawu zobutitshala nezobunkokheli kuba xa kukho yena esikolweni kuthi kubekho ucwangco njengoko esitsho noMpama xa encoma inzolo esesikolweni esithi, “xa ungekho bayadakasa abantwana besikolo.” Siyeva nokuba ungutitshala oyithandayo le nto ayenzayo yokufundisa. Oko sikuva kumazwi katata uZulu nongumcoci kwesi sikolo emkhuthazela eso sikhundla esithi,

Nditsho kuba wena kaloku weza ngobizo kulo msebenzi awuzange

uze nje kuba ulambile mfondini ufuna isonka. Usisiquququ

maan, ndiyakuxelela mna.

Ukanti kwelinye icala utitshala uMpama ofunde wayityekeza imfundo kuba siyeve ukuba unezidanga akakwazi ukuphatha. Xa isikolo sishiyeke naye abatwana bayadakasa. Sithi sifumane kwalapha ke ukuba imfundo izibetha zonke ezinye iimpawu kuba siva utitshala uNgcobo xa ethetha nomzala wakhe esithi unexhala lokuba angabethwa nguMpama kuba efundile. Uthi, “Ingandibetha ifundile laa nto, ingandikatsa...”. Le mfundo siyafumana ukuba idityaniswa namava kuba siphinda simve xa esithi eso sithuba sifuna abantu abafana nabo, abantu abanamava. Kodwa kwakule ncoko yakhe sifumana ukuba akufuneki mava angako, iminyakana nje emithathu yanele. UMpama ke besele enayo loo minyaka yiloo nto ibimenza ixhala lo kaNgcobo. Ukuveliswa kwezi mpawu nezithi zingafumaneki emntwini omnye maxa wambi kuvelisa ingxaki ethi ijongane naba bantu bachonga abantu abafanele ezi zikhundla. Imfundo anayo ubani njengoko sibona ebalini apha ayithethi ukuba unokuba yinkokheli. Kwakhona sibona ukuba ngokwemithetho yezemfundo umntu angahlala kwisikhundla esinye ingakumbi xa engayiphuculi imfundo yakhe. Yeyona nto idala ingxaki nengxwabangxwaba ke le kuba kaloku akukho bani unokuthanda ukuzibona ephethwe ngumafikizolo kube kukudala yena elapho. Yile nto kanye yenza ukuba abantu babe ziintshaba. Omnye ude enze izinto ezoyikekayo nezingcolileyo ukuqinisekisa ukuba kuphumelela yena. Kweli bali utitshala uNgcobo nekunguye ekukudala ephangela uthi azixelele ukuba eyona ndlela iyiyo yokuba aphumelele kukuba afumane isiphene kutitshala uMpama ukuze

ambonakalise njengomntu ongcilileyo, onamanyundululu ongasifanelanga eso sikhundla. Ngelishwa lakhe lo kaMpama kuthe kanti unaso ngenene yaye yinto engamkelekanga nakancinane kurhulumente kuba kwathi kanti uthandana nabantwana besikolo. Lityala elibi nelikhulu eli xa ithe yafumaniseka loo nto kwiziphathamandla zesebe lezemfundo. Yenye yezinto ezidweliswe njengezingamkelekanga kwindlela yokuziphatha kootitshala kumqulu oqulunqwe liqumrhu “iEducation Labour Relations Council”, iELRC ngamafutshane, nokhutshwe lisebe lezemfundo. Kuthiwa kulo mqulu ngalo mba, “an educator refrains from any form of sexual relationship with learners at school... (p. E-17). UMpama ke unxamnye nalo mthetho. UNgcobo ke yena uzimisele ukumgrogrisa ngale nto kuba ebazi ubungozi nomgcipheko akuwo. Wazi mhlophe ukuba unokugxothwa ngenxa yesi senzo. Akufumanisa ukuba uMpama wenza oku nako ekufumana ngokuthi asebenzise abantwana, ephanda kubo ngokubafaka imibuzo, akayi kutitshala uMpama ambuze eve ukuba uthini ngale nto. Uthi enze eyona nto ikhohlakeleyo kuba kwangoko uthi awe ephepheni abhalele abazali bakaZandile. Kule leta uzenze umntu onenkathalo ongayithandiyo le nto imbi kangaka yenziwa ngulo titshala. Ileta yakhe yayifundeka ngolu hlobo:

Mama notata njengabantu bakaThixo ndiyathemba ukuba ezi ndaba nakuzamkela ngobukrothi. Ndithi mandinazise ngentombi yenu egama linguZandile Mkhize efunda apha esikolweni ukuba iphethwe gadalala ngokwesondo ngutitshala uMpama. Ndijongile

nje sele kulithuba iqhubeka le nto. Kusoleka ukuba esi sibini  
siyathandana. Amaxesha amaninzi uZandile akasezi esikolweni  
uhlala nalo titshala. Khawulezisani ke ningenelele.  
Inkosi inisikelele.

Uyibhala ze angalibhali igama lakhe ekugqibeleni. Indlela ayibeke ngayo uyazi  
ukuba akukho namnye umzali onokuthi cwaka xa umntwana wakhe ephethwe ngolu  
hlobo. Uyenze nkulu nangakumbi ngokuthi umntwana akasayi esikolweni zibe  
ezabo iinjongo ikukuba afunde. Sibona inkohlakalo anayo kuba kaloku ngalo lonke  
eli xesha besingekaveli esi sithuba ebengayinanzanga yonke le nto ibiqhubeka  
phakathi kwesi sibini. Simbona efaka umntwana nabazali kwingxabano yabo  
bengootitshala. Usebenzisa abanye abantu njengesixhobo sokusombulula ingxaki  
yakhe. Ufaka abantu abamsulwa entweni abangayaziyo. Akacingi nto nangekamva  
lalo mntwana nalo titshala kuba ukwaziwa kwayo le nto umntwana lo  
unokungathandwa zezinye iititshala okanye abazali bagqibe kwelokuba asiyeke  
isikolo. Utitshala ke yena uya kuphelelwa sisonka sakhe kube lusizi ke nentlungu  
kuba siyeve ukuba ibinguye kuphela umntu ebekujongwe kuye kowabo kuba nguyeyedwa  
obephangela. Akazikhathalele ezo nto ukuba nje ufumene le ayifunayo kugqityiwe.  
Uphulukene nobuntu bakhe ngoku kuphela ulwela iimfuno zakhe akayihoyanga enokuqhubeka  
kwabo abasebenzisayo. Umbhali uvelisa ezi zinto zenzekayo ngenene. Umntu ujonge  
kuphela impumelelo yakhe akakhathali nokuba kuloo ndlela yakhe kuthe kwabakho  
abenzakalayo besenzakaliswa zizenzo zakhe.



Kwenzeka le nto ethethwa nguTom (1994:95) xa athi, “Uxolo lungekho kuyaliwa, akuvanwa, kuyathiywana. Kuthi kwakuba nje ke, kungabikho luvelwano naluncedwano.” Nanko uNgcobo ejike wanentliziyo embi. Inceba iphelile kuye, kuphela ujonge isiqu sakhe. Zizinto ke ezi ezifumanekayo nakubomi benene nezithi ziphazamise imfundo yabantwana kuba ootitshala balibala kukujamelana balibale ngaleyo bayiyele esikolweni.

#### **4.2.3.10 Uddi lwesakhiwo**

Isakhiwo seli bali sisibona isiseso sivulekileyo. Sishiyeka sinezinto ezingaphendulekanga. UThoko ushiyeke esaqalisa ukugula ehlaselwa yintsholongwane kagawulayo. Asimazi ukuba utitshala uMpama uye kutshona phi na kuba kunyaka olandelayo uye wangabuyeli esikolweni. Ugqibele esithi uza kuthatha ikhefu lezemfundo (study leave) aye kwenza iiMasters zakhe. Kodwa xa sele ebuzwa kutitshala uNgcobo nguZandile sifumana ukuba ufake iphepha lokuyeka umsebenzi (resignation letter). Asazi nokuba ubalekiswe ngutitshala uNgcobo okanye ubalekiswe kukukhulelisa uZandile okwesibini. UMusa, nongunyana kaNgubane obecelelwe uZandile, naye asidibananga naye ukuze aphefumle ngesenzo sikaZandile esidale ukuba kude kubuyiselwe ilobolo. Kuvakele<sup>11</sup> ke ukuba loo mibuzo sizibuza yona iya kuphenduleka kwisigaba esilandelayo salo mdlalo

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<sup>11</sup> Udliwano-ndlebe noNgcwelekazi Gwegwe, umbhali ngomhla wama-25 Epreli 2005.

naxakeke siso sithetha nje umbhali.

Kwakhona siqaphela ukuba apha kulo mdlalo umbhali uyivele ngenye indlela into yokusigcina sinomdla. Kumabali amaninzi umbhali uye asebenzise impixano. UWylie (1939: 33) uthi kubalulekile ukuba umbhali asigcine sinomdla. Uthi, “keeping people excited is the aim of the good dramatist, excited about a person or a circumstance. Pacing is the best club in the bag.” Le pacing uyichaza njengendlela athi umbhali alikhulise ngayo ibali lakhe. UGwegwe ke kulo mdlalo uye wasebenzisa ixhala ukusigcina sinomdla. Sisoloko sinexhala ngalo lonke ixesha ngento eza kwenzeka kumlinganiswa onguZandile. Loo nto ke isigcina sinomdla wokuva ukuba yintoni na eza kulandela. Uqale waxhalelwa ngabazali bakhe xa esiya esinaleni, waxhalelwa ngumhlobokazi wakhe uNtombi apho esinaleni ngendlela abuphila ngayo ubomi bakhe, sibone esukelwa nayimiguvela eBhayi ngethuba eye kufuna uPrince, nokukhupha kwakhe isisu okokugqibela besinexhala silindele ukuba uza kufa koko akwabi njalo kodwa wafumana isohlwayo esibuhlungu. Wonke la maxhala asifaka wona aba naso isisombululo nokuba iba yinto enkulu esothusayo nebesingayilindelanga singabaphulaphuli. Kwakhona umbhali umdla wethu uwugcine ngokuthi athethe ngezi zinto zoyikekayo nezenzekayo ebomini bethu. Sithi ke sibe nomdla wokuva ukuba zenzeke njani na kwaba balinganiswa bakhe ukuze sizithelekise nezo zenzeka kubomi benene.

#### **4.2.3 Indlela eveliswe ngayo intlalo kaNtu endulo nanamhlanje**

Indlela abaphila ngayo abantu kulo mdlalo icacile. Eyona nto eyenza iphuhle nangakumbi zizandi ezifakelweyo. Kulo mdlalo uGwegwe ubonakalise indlela ababephila ngayo abantu mandulo nabaphila ngayo namhlanje. Uphuhlise kakhulu utshintsho olukhoyo kwintlalo kaNtu. Umdlalo lo uqhubeka emaphandleni aseThekwini kwilali yaseMpande. Indawo le liqhubeka kuyo ibali uyichonge ngobunono kuba efuna ukuphuhlisa ukubaluleka kwesiko elalisenziwa mandulo nelisagciniwe nanamhlanje kwaZulu. Usivelisela ukonakala kwabantu ngokwasesimilweni ejolise ngakumbi kwindlela aziphethe ngayo amantombazana kule mihla. Ubonakalisa ukungazingci kwawo ngobuntombi bawo. Uthi ke akhumbuze ngokuthi athethe ngombutho iNtyatyambo kwibali lakhe nomele isiko lokuhlolwa kweentombi. Yinto esenziwa nanamhlanje le kwelaseNatala nekwakuyindlela ekwakuqinisekiswa ngayo mandulo ukuba amantombazana ayezigcina ngobunyulu bawo. Ubonisa ukubaluleka kweli siko xa linokuphinda libuyiswe.

Uphinda asebenzise iziduko nekuyeyona nto ibalulekileyo kwaNtu. Abantu babizana ngazo ukubonisa intlonipho abanayo omnye komnye. Kwa ezi ziduko azisebenzisileyo, ooNgubane, ooMkhize nooCele ziziduko ezifumaneka kwelaseNatala nangona ibali elibhale ngesiXhosa nje. Iziduko zezona zinto

zisabalulekile kwaNtu. Zizo ezinika umnombo wokuba umntu othile ungubani na kanye. Zisekho ke nanamhlanje yaye ziya kuhlala zibalulekile kwintlalo yethu.

Kwakhona ukhumbuza ngeemini zamandulo apho izinto zazisakulungiswa ngokuthi kuhlaliwe phantsi kuthethwe, kubizwa iimbizo ukuze kuboniswane ngezidla umzi. Siyeva ukuba xa kuqalwa iNtyatyambo kuye kwabizwa imbizo yamantombazana. Zisekho ke ezi mbizo nangona kule mihla sezibizwa kwezo lali kusalawula kuzo iinkosi kuphela. Kwalapha uGwegwe wenze abantu bakhokelwa yinkosi. Loo nto ibonisa ukuba basalawulwa ngohlobo lwamandulo. Kwakhona siva ukukhala kweenkukhu neenkomo nokukhonkotha kwezinja okuphuhlisa ukuba aba bantu nangona bephila kule mihla kodwa zisekho izinto abasazigcinile nezazisakwenziwa mhla mnene ezifana nokufuya oku.

Umbhali uphinde waphuhlisa ubomi bale mihla siphila kuyo imihla apho wonke ubani sele eqweqwediswe lifuthe laseNtshona. Uvelisa abazali ingulowo efuna ukubona umntwana wakhe efundile. Kwabona aba bazali bazotywe bangabantu abakhanyiselweyo nabawuqondayo umcimbi wezemfundo. Ubavelise bonke benomdla kwezemfundo yaye bezibandakanya kwimfundo yabantwana babo. Uvelisa le nto ishunyayelwayo kule mihla ukubaluleka kwendima yabazali kwimfundo yabantwana babo.

Uphinde kwakhona umbhali abonakalise ukuba ngenene lukho utshintsho olwenzekileyo kwintlalo kaNtu ngokuthi singeva kuthethwa ngamaphakathi nazinduna zenkosi kanti ngabona bantu babencedisana nenkosi kulawulo lwayo abo mandulo. Naxa isiya kulobola nantso izihambela yodwa. Asiva nantselo ikhoyo ngalo mhla nekwakuyinto amaphakathi ayezonzwabisa ngayo xa ekhapse inkosi. UGwegwe ubonisa ukuba abantu kule mihla baphila kwimihla yendlala apho kungasafane kwenziwe inkcitho kungekho sizathu. Kunqabile ukubona abantu beselela ukuzonzwabisa. Naxa isiya kwaMkhize le nkosi ifika izilengisela izandla ayiqhubi nto njengoko bekulindeleke njalo mandulo. Ifika isayine itshekhi nekuyinto esele isetyenziswa kule mihla endaweni yokuphatha isityhwenywe semali nayo ebisele ithathe indima yeenkomo kwilobola. Nezinto abahamba ngazo ziphuhlisa eli xesha siphila kulo. Unkosi usoloko ehamba ngemoto endaweni yehashe elalisetyenziswa ziinkosi zamandulo. NoZandile xa esiya eBhayi uye ngeteksi. Abafana abahamba notitshala uMpama bahamba ngesithuthi esiluhlobo lwePajero nekuziimoto ezenziwa nekuhanjwa ngazo kule mihla. Nendlela athetha ngayo utitshala uMpama xa exelela uZandile ukuba akanakho ukumenzela enye ingxelo yeziphumo esithi, “andinako ukwenza elinye ilahle lereport” iphuhlisa ulwimi olusetyenziswa lulutsha lwanamhlanje nolwahlukileyo kolo lwalusetyenziswa ngaphambili.

Uphinde asizobe le nemeko yasesikolweni nasehostele nekuziindawo apho abantwana bephekwa bagcinwe khona ukuze bafumane eli futhe laseNtshona. Ehostele abafundi

bayaqeqeshwa kufuneka bacoce, bondlule iibhedi zabo ngamashiti amhlophe. Xa bethe bona bathi bohlwaywe ngokwenza umsebenzi othile ngemigqibelo. Olu hlobo lokohlwaya yinto eqhelekileyo eNtshona. Umntwana akabe embokrwa ebethwa. Noku kunyebelezela kwamantombazana esiya ebafaneni yinto eqhelekileyo ehostele. Nabafundi sisoloko sibeva bexokozela ehostele ukuxela ukuba bahlala bebaninzi. Ngokwasesikolweni ubonakalise ukuba ootitshala abalingani ngokwamanqwanqwa ezemfundo kuba naku uNgcobo noMpama bengootitshala benjalo kodwa abalingani ngemfundo. Uphinde wabonakalisa nokuba amaphepha ezemfundo ewodwa akanakusebenza, amava nawo abalulekile. Nanko uNgcobo engafundanga kuyaphi enjalo kodwa uyakwazi ukugcina ucwangco esikolweni esogqitha ooMpama abo bafundileyo.

Kwalapha kuthe kwaphuhla ukuba ngenxa yeli futhe laseNtshona abantu ekuhlaleni bathe bohlukana ngokwamanqwanqwa (social status). Abo bonolu khanyo bathi babajongele phantsi abo bangafundanga kuba bethathwa njengabasemva ngokwamaxesha. Oko kuveliswe ngendlela athetha ngayo ngabantu bale lali akuyo uMaMkhize. Uthi, “Ndizibukele ezi ntombi zamaqaba zifuna ukuzifanisa noZaza wam. Xa zinjani na tata ezi ntombi zamaqaba?” Ezi ndidi zabantu zithi zingafani ngezimilo, ukwenza, nokuqiqa, yiloo nto kukho lo msantsa phakathi kwazo. Abo bafundileyo bathathwa njengabaphucukileyo.

Sikwazotyelwe nendlela abaphila ngayo abantu ezilokishini namhlanje, apho abantu bephila ubomi bentshontsho, ubomi bokusoloko bephepha ootsotsi bezama ukusindisa ubomi babo ngenxa yobundlobongela nobugewu obugqubayo. Nanko uZandile ethe xa efika eBhayi wamkelwa zezi ndedeba. Ude wabaleka wazimela ngomgqomo ukusindisa ubomi bakhe. Apha uvelisa ukuba abantu kule mihla bajike bafana nezilwanyana. Alusekho uxolo, uthando, imvano, nobumnandi ekwakuphilwa ngabo mandulo. Abantu basoloko benukelwa ligazi kungenjalo bejonge ukuthatha izinto zabanye ngolunya.

#### **4.2.4 Ifuthe lalo mdlalo kubaphulaphuli**

Lo mdlalo unefuthe elikhulu kuluntu ngokubanzi. Ufundisa amantombazana ukuziphatha uwalumkisa nangesifo ugawulayo. Uvusa ikhwele kuwo akubone kubalulekile ukuzigcina enyulu. Ukhumbuza nendlela eyayisenziwa ngayo le nto mandulo. Uthi uvelise nobungozi bokuba amantombazana abe ehamba esabelana naye nabani na ngesondo kuba umvuzo woko kukufa. Alunyukiswa nangakumbi ngokufane athabatheke ngabafana kuba nanko uThoko wathabatheka nguPritchard kanti uzibizela isifo ugawulayo. Ukwaphuhlisa ubungozi bokukhutshwa kwezisu ngamantombazana ingakumbi aselula. Eyona nto oyikhanyisayo kukubaluleka kokuba ubani afumane abantwana sele etshatile. Ukwafundisa nangesifo sephepha nekusesona sazekayo ngokuba luphawu lwesifo ugawulayo. Ufundisa ngesi sifo jikelele ukuba siyanyangeka xa sithe sazivelela ngokwaso singelulo uphawu

lukagawulayo. Oko kuveliswe ngoThoko osola ukuba wosulelwe ngesi sifo nguyisemkhulu. Sithi sive ukuba eli xhego alizityi iipilisi naxa sele kuqinisekisiwe ukuba lizinikiwe, lizifaka phantsi kwebhedi. Uphuhlisa le nto yenziwa ngabantu abanesi sifo. Abathandi ukuzitya iipilisi kanti zizo ezinokubanyanga.

Uphinda ube nefuthe onalo nakubazali. Uyabalumkisa ngobungozi bokuzibetha izifuba ngabantwana babe bengayazi into abayenzayo xa besithele kubo. Oko sikubona kuZandile obeqaqanjiswa ngunina kodwa nanko ngoku inguye kanye okhuphe izisu, lo ubenconywa ngobunyulu nokunyaniseka kugxekwa abanye ngokuba baza kugxagxisa iNtyatyambo. Ootitshala nabo bakhunjuzwa ngokubaluleka kokuphakanyiswa kwenkcubeko yokufunda nokufundisa. Kuveliswa izinto ezimbi abazenzayo nezinokubabeka emngciphekweni wokuphelelwa ngumsebenzi xa kunokufunyaniswa oko ngabasemagunyeni. Oku kuvela ngotitshala uNgcobo ogrogrisa utitshala uMpama ngokumxela kwisebe lezeMfundo ngamanyundululu awenza nabantwana besikolo. Iphuhla nangakumbi le nto xa esithi kuye, “andinangxaki mna nguwe osengxakini yokuphelelwa ngumsebenzi” etsho kuba efumanise into engamkelekanga kwisebe lezeMfundo, into yokuthandana kwakhe noZandile ongumfundi wakhe.



## ISAHLUKO SESIHLANU

### ISIPHELO

Kwesi sahluko kuza kuthethwa ngomgangatho wolwimi lwesiXhosa ze kujongwe igalelo likaGwegwe kolu lwimi nefuthe analo kuluntu ngokubanzi. Kuya kujongwa indima edlalwa lijelo losasazo uMhlobo Wenene ekuphakamiseni ulwimi lwesiXhosa kuphinde kujongwe kwanobunzima obufunyanwa ngababhali kupapasho. Kuza kujongwa iingxaki abazifumana kumaziko opapasho kwanendlela oluthi uluntu lukubone ngayo oko kupapashiweyo.

#### 5.1 Okuphawulekayo kwimisebenzi kaGwegwe

Zikho izinto eziqaphelekayo kwimisebenzi kaGwegwe zimbi izizinto ezikhoyo nakwimisebenzi yabanye ababhali zimbi ziphawuleka kule misebenzi yakhe kuphela.

##### 5.1.1 Ukusetyenziswa komelo

Kule misebenzi kaGwegwe kuphawuleka ukuba usebenzise umelo. Esi sinongo sobhalo siyaphawuleka nakwimisebenzi yabanye ababhali njengoko sibona kwincwadi kaPeteni ethi KwaZidenge naleyo kaSiyongwana ethi Ubulumko bezinja. UPeteni usebenzise izilwanyana ukuphuhlisa izinto ezithile ngoluntu ukanti

uSiyongwana yena usebenzise izinja njengabalinganiswa bencwadi yakhe kodwa zenza yonke into eyenziwa luluntu. Ziyacinga, zihlala iintlanganiso, ziyaqhankqalaza. UGwegwe naye usebenzise izilwanyana ukuphuhlisa izinto ezithile. Usebenzise izinja ukuphuhlisa ubulwanyana obugquba eluntwini. Uzenze yazizo ezibonakala zinengqiqo nobuntu ukogqitha abantu. Izinto ezizenzayo ziphuhlisa inkohlakalo esebantwini. Kumdlalo othi Nosel'eyibethile akakayoji isidumbu sikaNozibele sithi sivunjululwe zizinja ukuze siqatshelwe ngabantu kanti nakumdlalo wakhe kanomathotholo umntwana kaZandile ukhutshwe kwazizo emgqomeni ukuze abonwe ngabantu. Oku kubonakalisa intlungu nosizi ekuphilwa phantsi kwalo luluntu lwale mihla. Abantu baphumile endleleni, bagqithwa nazizilwanyana ngokwasesimilweni.

Umbutho iNtyatyambo awakhileyo umbhali kumdlalo kanomathotholo umele isiko lokuhlolwa kweentombi. Lo mbutho uvulwe ngeenjongo zokuqinisekisa ukuba amantombazana azigcine ngobunyulu. Yindima yesiko lokuhlolwa kweentombi leyo kubomi benene. Kulo mbutho kunezinto ezenziwayo nekuzizinto ezikhoyo kwisiko lokuhlolwa kweentombi. Inkomo ebixheliwe ukugqiba kwawo unyaka lo mbutho yinkomo exhelwayo kakade kanye ngonyaka xa amantombazana ethe ahlolwa ngabantu abamenyiweyo besuka kwezinye iindawo ze baqinisekisa ukuba ngenene

loo mantombazana azigcine ngobunyulu. Kudliwano-ndlebe<sup>12</sup> kuveliswe ukuba le nkomo ixhelwayo iba lithokazi, yona nkomo ikwisini sokhomokazi engekazali, ukubonisa ubunyulu bala mantombazana yaye ihlatywa ngumntu ongutata omdala ongasazibandakanyi ngezesondo nabantu basetyhini. Oko kusenziwa kuba la mantombazana ingakumbi lawo aselula engazibandakanyi ngezesondo nomntu oyindoda. Yonke into ehambelana neli siko kuqinisekiswa ukuba inyulu.

### **5.1.2 Ukuphuhla kwenkolo yombhali**

UGwegwe yintombi apha ephila ubomi obunyulu, ubomi bokusindiswa. Obu bomi abuphilayo nendlela abanqula ngayo abantu abazibiza ngokuba bamkele uYesu ithi iphuhle kumdlalo wakhe othi “Wakrazuka umnatha”. UNTombi umenze wayintombi esindisiweyo nengayifuniyo into embi ingakumbi umbandela onxulumene nezesondo. Yimpilo yabantu abasindisiweyo ukushumayela ukubaluleka kokuzibandakanya ngesondo akuba ubani ezimanye ngeqhina lomtshato. UNTombi ke ngulowo usoloko eyala abahlobokazi bakhe ngokuba mabahlukane nokuzigxagxisa ngabafana. Nendlela abathandaza ngayo aba bantu asiyiyo leyo yokubiza kuThixo umTriniti koko bona babiza igama likaYesu waseNazareth. Naxa bekhalmela ongendawo bakhalima ngokuthi, ndiqaba igazi likaYesu. Zonke

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<sup>12</sup> Udliwano-ndlebe nomama uMbulawa ngomhla wama-6 Julayi 2005, eziXhobo, eMount Frere.

ezi zinto siyaziva kuNtombi xa emana ukuthandazela uZandile emcelela ukuba ahlukane nongendawo okanye emthandazela ukuze aphile kuloo nto agula yiyo. Nomfundisi uMkhize naye siyamva xa ethandaza ecela ukukhokelwa yiNkosi kumba wokuba amvumele atshate kusini na uZandile nokuba emncinane enjalo. Uthi xa ethandaza,

Bawo onamandla onke, egameni leNkosi uYesu waseNazarethe,  
ndikunika uzuko lonke, nembeko yonke, namandla am. Ndicela  
wena, ndicela ukukhokelwa nguwe, ndilandele wena...

Njengoko siwuva nomthandazo kamfundisi abantu bale nkolo basoloko bebeka iNkosi phambili ebomini babo. Bakholelwa kakhulu ukuba yiyo ebanika indlela nentsingiselo yobomi babo. Abasuke bazithathele izigqibo, oko bakucela eNkosini. Banayo ke indlela abakholwa ukuba xa into ikholekile okanye ingalunganga beva ngayo.

Umbhali ke uthe waphuhlisa inkolo yakhe apha, ngayo ebonisa ukuba xa abantwana benokuzikhethela inkosi uYesu bangazixakekisi ngezi zinto zigcwele apha phandle banokusinda ezintweni ezininzi ingakumbi kwisifo ugawulayo. Ukubaluleka kwale nkolo ekukhuleni kwabantwana kubonwe nanguKula (2006:62) kwincwadi yakhe ethi Elowo nalowo xa athi, ngomlinganiswa onguMaZondi:

Wayelazi ixabiso lenkonzo kaThixo emntwaneni uMaZondi,  
engayithandabuzi ke ngoko into yokuba umntwana okhuliswe  
ngelizwi likaThixo usinda ezintweni ezininzi.

Ngenene umzukulwana kaMaZondi ogama linguNomhle wayesindisiwe wasinda  
ezintweni ezimbi ezazisenziwa ngumzala wakhe, uNompucuko, ongazange afune  
yena ukuyilandela le nkolo.

### **5.1.3 Ifuthe lexesha eli abhala ngalo umbhali kwimisebenzi yakhe**

UGwegwe ngumbhali obhala kule mihla. Eli xesha aphila kulo silibona linefuthe  
elinalo kwindlela abhala ngayo. Ubhala ngabantu banamhlanje abantu abaphelelwe  
luhloni kuba kungasekho migaqo yokuphila ebalawulayo. Uvelisa abantu bakwaNtu  
abaphelelwe bubuntu babo ngenxa yefuthe laseNtshona. Ubonakalisa ukubhideka  
kwabantu bale mihla bathi bephila kweli xesha labo lempucuko kodwa babe  
besazibambile nezo zamandulo. Ubonakalisa ubululwane bomntu oNtsundu othi  
ephila isikhumsha abe esabambe namasiko esiNtu. Uthi avelise ubunzima  
bokuxutywa kwezi ndlela zokuphila nokuthi endaweni yokuba kulungise kusuke  
kuyikhulise ingxaki njengoko sibona kumdlalo othi “Wakrazuka umnatha” apho  
kuzanywa ukubuyiswa kwesiko lokuhlolwa kweentombi kodwa zisezikolweni ukuze  
zifunde impucuko.

Siphinda sikubone ukudula kweli xesha abhala ngalo umbhali kule mibandela ayixovuleyo. Into yokukhulelwa kwamantombazana yinto ababengabhali ngayo ababhali bamandulo, yayinqabile ke yona into yokuva intombi yenze isikizi lokukhupha isisu. Yayiba lihlazo nje iyodwa into yokukhulelwa kwentombi. Kule mihla yinto eqhelekileyo ukukhulelwa kwamantombazana ade akhuphisane ngokufumana abantwana. Ukwaxulushe nombandela wothando ngendlela eyahlukileyo kuleyo yababhali bamandulo kuba kaloku kule mihla alusekho uthando lokwenene. Ubhale ngolu thando alubonayo, uthando lwenkohliso. Uphinde wabhala nangesi sifo singumbulala zwe kule mihla, ugawulayo. Naso esi sifo kwakungaziwa nto ngaso mandulo, yinto yabumini le yaso. Kucace mhlophe ke ukuba ngenene ababhali babhala ngokubangqongileyo nabakubonayo ngelo xesha. Yiloo nto zisiya zitshintsha ngokutshintsha kwamaxesha izinto ababhala ngazo. Oko kuthetha ukuba imixholo ababhala ngayo ababhali ixhomekeke kwiziganeko ezihlayo kuloo maxesha babhala ngawo.

## **5.2 Igalelo likaGwegwe kulwimi lwesiXhosa nakuluntu ngokubanzi**

UGwegwe ubonakala enegalelo elikhulu kuluntu nasekuphakanyisweni kolwimi lwesiXhosa. Umsebenzi wakhe ubandakanya abantu abaninzi. Bakho abo kufuneka bemncedisile ukuze umsebenzi wakhe ube nokupapashwa ungapheleli kuye. Abo ngamaziko opapasho afana noMaskew Miller opapashe umdlalo wakhe othi

Nosel'eyibethile akakayoji, maziko lawo anabo nabahleli abajonge ukuncedisa ngokulungisa iziphene kwimisebenzi yababhali, namajelo osasazo iRadio Transkei apho aqale khona ukupapasha kwanoMhlobo Wenene nekulelona ziko lisasaza ngolwimi lwesiXhosa ngoku nasele epapashile nakulo. Abapapashi ke badlala indima enkulu kuba kaloku bazisa umsebenzi wombhali eluntwini. Ngaphandle kwabo umsebenzi wombhali ungangafikeleli kuluntu ngokubanzi. Ukuze ke wakuba lo msebenzi upapashiwe ziphumelele ezona njongo zawo kufuneka kubekho abafundi boncwadi, abaphulaphuli kunye nabadlali kwimidlalo kanomathotholo kunye neyeqonga nekuyimisenzi ayibhalileyo uGwegwe. Bengekho aba loo msebenzi awuyonto. Bonke aba bantu badlala le nxaxheba ingaka ekuphuhliseni intsingiselo yomsebenzi wombhali baphuma kwisizwe. Isizwe esinokumamela kwanesinokudlala imidlalo kaGwegwe ebhalwe ngolwimi lwesiXhosa ngabantu abantetho isisiXhosa abaza kuyilandela yaye bayiqonde into ayibhalileyo. Siyabona ke ukuba umsebenzi kaGwegwe awaneli nje ukufundisa nokonwabisa koko wenza nokuba kuphuhle iitalente zabantu, ukwakhulisa nothando lokufunda kubantu abaNtsundu. Kaloku abantu abaza kulinganisa eqongeni nabo baza kudlala kunomathotholo kufuneka ibe ngabantu abanesakhono sokwenza oko. Ngaphezulu umsebenzi kaGwegwe uthi ugxothe ikati eziko kuba kaloku aba bantu bathi badlale le midlalo bayahlawulwa ngaloo nto bayenzayo, ukutsho ke bathi bafumane ingqesho ngomsebenzi kaGwegwe. Siyabona ke ukuba umsebenzi wakhe awaneli nje ukuphumelelisa yena ngokwasezimalini, njengoko sesivile ukuba imidlalo kanomathotholo yiyo eyamnceda ukuze abe nemali yokuziqhuba kwimfundo yakhe, kodwa ukwanceda

nabanye abantu. Uvulela iqela labantu imisebenzi. Abafundi nabo babalulekile kakhulu kuncwadi kuba ngabona baphuhlisa iinjongo zombhali. UMTuze (1984:4) ukubalule ukubaluleka kwabafundi kuba uthi oyena mntu uyaziyo incwadi ngumfundi kunombhali. Oku ukubeka ngolu hlobo:

... umbhali wahlukile kuloo nto ayibhalileyo. Akanakuthi uyazi bhetele kunomfundi incwadi ayibhalileyo. Ngumfundi onokuqwabulula ezona njongo ibhalelwe zona, ukuphumelela nokungaphumeleli kwazo. Umbhali usenokuba ebeneenjongo ezithile kodwa incwadi yalathe nto yimbi. Ngumfundi ke ngoko onokuxela ukuba ziziphi na iinjongo eziqaqanjiswe yincwadi.

Nabaphulaphuli ke ngokufanayo nabafundi ngabo abenza umsebenzi wombhali ucace ukuba usingise phi na. Ngabo abathi bawuhlalutye, bawuhle amahlongwane, bawucakace kubonakale ukuba ungantoni na. Ngabo abathi babonise ubuncwane nokubaluleka kwawo. Ngemisebenzi yakhe ke uGwegwe ubandakanya abantu abaninzi. Ukhulisa unxibelelwano phakathi kwabantu ngabantu abafunda nabaphulaphula oko akubhalileyo.

UGwegwe ngumbhali apha onesiphiwo sokubhala ongazange akuyele esikolweni ukuze afuthwe sisikolo ngendlela yaseNtshona kwindlela yobhalo. Unokulukhuthaza



ke ulutsha ukuba nalo lusebenzise iitalente elunazo ingakumbi kolu lwimi.

Unegalelo elikhulu esiXhoseni. Imisebenzi yakhe iqulethe imfundiso le idingekayo kulutsha lwanamhlanje kuba kule mihla abantwana ababaphulaphuli yaye ababahloneli abazali babo. Uqale ukubhala ebhalela unomathotholo. Yeyona ndlela endicinga ukuba inefuthe lokufundisa kuba ifundisa uluntu ngokubanzi. Ngaphezulu uqale ngeyona ndlela itsala umdla wabantu abaninzi kuba njengokuba singabhali nje sisesi sizwe siNtsundu nanjengoko esitsho noShasha kumbongo wakhe othi “Asibhali”, sikwanjalo nokungakufundi oko kuncinane kubhaliweyo. Kuthi indima yamabali neentsomi isekho kwindlela esenza ngayo ayikaphumi. Ezi ntsomi ke zezona kwakufundiswa ngazo mandulo kwaXhosa. USiwundla noNgomane (2000:9) bathi ezi ntsomi zazisonwatyelwa ngabatwana yaye zazikhatshwa yimfundiso eyayingena ngendlela engaqaphelekiyo. Yayiba zizinto ezazibaliswa apha entsomini ezazisenza ukuba ubani athathe isigqibo ngento ethile. Bayayibalula nento yokuba oyena mbalisi wezi ntsomi yayingumakhulu. Bathi ngazo ubefundisa kodwa engangqali mntu. Abantwana bebefumana izilumkiso kwaneenkuthazo apha entsomini. Bathi ke xa bebonisa indlela ezazibaluleke ngayo, “le midlalo ibilwandisa ulwazi lwabantwana ihlupheze neengqondo zabo ekuzigcineni izinto abazivileyo” (p.9). Kule mihla abantwana ngabempucuko abasakhuleli koomakhulu koko bakhulela ezikolweni behlala kwiihostele. Akukho bani ke ubafundisa nobabalisela iintsomi. Noomakhulu bale mihla abasenazo kwaye bengasazazi nezo ntsomi. Ke ngoko nanjengoko namaxesha etshintshile eyona ndlela ilula ekunokufundiswa ngayo yimidlalo kanomathotholo, iincwadi kwakunye nemidlalo kamabonakude.

UGwegwe ke waqala ngokuzibandakanya nonomathotholo ukufundisa isizwe. Le ndlela ibalulekile kuba olu lwazi alupheleli nje engqondweni yombhali nomdlali okanye unobalisa koko lufikelela kuye wonke ubani ophulaphula unomathotholo. Ngaphezulu le ndlela inexabiso kakhulu kuba umphulaphuli uthi ukuba kukho isiqendu esimphosileyo abaliselwe ngabanye. Ngaloo ndlela abantu bafundiswa isakhono sokuphulaphula bakwazi ukubalisa ngabakuvileyo. Enye into ebalulekileyo ngala mabali kukuba ubukhulu becala kubhalwa ngokusingqongileyo. Loo nto idala ukuba kuxoxwe kakhulu ngawo. Ingena ngolu hlobo ke imfundiso, icace ngolu hlobo intsingiselo, bavulwa amehlo ngolu hlobo abantu, batyhilelwe izinto bebengaziboni. Kukwezi ngxoxo apho bathi abantu babone iimpazamo zabo, abo benza into encomekayo bakhuthazeke. UGwegwe ke ukwelo qela lababhali lisebenzisa le ndlela inefuthe elingaka ebantwini.

### **5.3 Impumelelo ekubhalweni komdlalo othi Nosel'eyibethile akakayoji**

UGwegwe akanelanga nje ukubhala imidlalo kanomathotholo koko uthe emva kwethuba sele kupapashwe imidlalo yakhe kanomathotholo elibathu noko wabhala incwadi yakhe engumdlalo. Uthe akuqonda ukuba uyaziwa luluntu ngegalelo lakhe kwimidlalo kanomathotholo wathabatha olunye unyawo oluza kwenza ukuba thina maXhosa sibe nomdla wokufunda. Uyazi ukuba silifumene ifuthe lakhe kunomathotholo, ke ngoko ziza kudlwenguleka iingqondo zethu sibe nomdla wokuva

ukuba uthini na encwadini. Indlela awubhale ngayo lo mdlalo uthi Nosel'eyibethile akakayoji iyatsho ukuba ngenene unefuthe onalo ebantwini kuba nanko uthe waphumelela imbasa kwaphambi kokuba upapashwe. Le ncwadi yakhe nayijolise kulutsha ithe yachongwa ukuba ifundiswe ezikolweni yaye ifundiswe kubafundi bebanga leshumi. Loo nto iyodwa ibonakalisa ukuphumelela kwayo kuba akufane kufundiswe nayiphi na incwadi ezikolweni. Oko kufundiswa kwayo kuthe kwanceda ukuba ifikelele yaye ibe nokufundwa ngaba bantu ilungiselelwe bona kanye.

Abafundi beli banga bathi banyanzeleke ukuba bayifunde incwadi kuba kaloku bathi babhale iimvavanyo kuyo. Ke ngoko kuyanyanzeleka beyazile yonke into eqhubekayo encwadini. Le nto ithi incede kuba ithi idale ingxoxo ngomsebenzi wombhali lowo. Abafundi bathi bavelise ezabo iimbono bewuxovula bewuncoma okanye bewuhlaba amadlala loo msebenzi. Ngaloo ndlela bathi babe nolwazi ngombhali nangomsebenzi wakhe. Ngaphezulu batsho bayifumane imfundiso ephuhliswa encwadini apho. Ngaphandle kokubhalwa kwanokufundwa kwale ncwadi ezikolweni ithe yaphinda yalungiselelwa ukuboniswa eqongeni ngabakwaArts Cape kukwalungeselelwa abafundi ukuze bayilandele ngakumbi. Eli nyathelo libalulekile nalo kuba bafundiswa kancinane ngezi zinto zenziwa kwezinye izizwe nanjengoko isitsho ke intetho yesiXhosa isithi, inkqayi ingena ngeentlontlo. Imidlalo yeqonga, ingakumbi kulwimi lwesiNgesi, yeyona nto iphambili. Abantu kolu hlanga bayathontelana kwiindawo zemiboniso ukuya kubukela. Le nto yokuba ikwazi ukuboniswa eqongeni ikwabonisa ukuba ziphumelele iinjongo zayo. Incwadi engumdlalo kufanele kube lula kakade ukuba ilinganiswe eqongeni xa ibhalwe

ngokukuko. Ulwimi lwethu ke xa kunokumana kwenziwa izinto ezifana nezi luya kukhula nalo ngenye imini lufikelele kwizinga neqondo elilingana neleelwimi zezinye izizwe luyeke ukusingelwa phantsi. UGwegwe ngomsebenzi wakhe osele uhambe la mabakala angaka akhankanyiweyo unegalelo elikhulu ekukhuliseni nasekuphuculeni umgangatho wolwimi lwesiXhosa.

#### **5.4 Umgangatho wolwimi lwesiXhosa nokunokwenziwa ukuwuphakamisa.**

Ulwimi lwesiXhosa lulwimi apha olungakhathalelwanga. Umgangatho walo uphantsi kakhulu xa utholekiswa neelwimi zezinye iintlanga. UWebb (2002:86) uwukhankanyiwe umgangatho ophantsi wolu lwimi. Uthi: “a surprising aspect, however, is the relatively poor position of Xhosa which has a large user population...” Kubalulekile ke ukuba olu lwimi siluphakamise ngokwethu thina singabantu abantetho isisiXhosa nanjengoko noMbombo (1997:27) esitsho esithi, “...ubuXhosa bethu baziwa sithi. Ngoko ke ukuphakama nokuwa kwesiXhosa kuxhomekeke kum nawe.” Kunokwenziwa izinto ezahlukeneyo ukuphakamisa olu lwimi ezifana nokuthi kuziswe imisebenzi yababhali eluntwini, kubuyiswe izinto zesiNtu ezidala umdla eluntwini, izinto ezifana nemixhento namatheko okukhumbula abantu abathile neziganeke ezithile zakwaXhosa, kubuyiswe amaphephandaba ashicilelwe ngolwimi lwesiXhosa, kufundiswe nabo basakhulayo ngamasiko nezithethe zakwaNtu. Ukanti uMkonto (1997:45) yena uthi oku

kunokwenziwa ngokuthi kubekho usuku oluchongelwa ukuhlaziya ezakwaNtu nalapho kunokwenziwa izinto ezahlukeneyo. Naye ubalula imixhentso kodwa athi kunokuba kuhle xa inokwahlulwa ngamaqela, kuphekwe ukutya okuziindidi ngeendidi kwesiNtu okufana nemixhaxha, ingxangxa, iinkobe nokunye. Ubalula nangakumbi ukubaluleka kwesinxibo sakwaNtu yaye uthi kufuneka sinxitywe ngalaa ndlela sasinxitywa ngayo mandulo kufundiswa ulutsha ngegama nangentsingiselo yento nganye kuso.

Kule mihla isiXhosa asinanzwanga. Nkqu abazali abantwana babo babathumela kwizikolo zabamhlophe ukuze bafunde ezo lwimi zaseNtshona, ingakumbi ulwimi lwesiNgesi noluthatyathwa njengolona lubalulekileyo. UWebb (2002:84) uthi ngendlela olubonwa neluthatyathwa ngayo ulwimi lwesiNgesi:

English is valued for its usefulness as an instrument for international contact and communication, as a means of access to all domains of human achievement, as a symbol of prestige and civilization, and as a language of wider communication in formal public domains within the country [South Africa] and within large parts of Africa.

Nogqirha Gumbo kwiphephandaba iSunday Times yomhla wama-22 Meyi 2005 uthi ngolwimi lwesiNgesi nolubonwa ilelona lwimi kumntu wonke, “*Fa o itse English o lebega o rutegile*, (when you know English you appear very well educated).

Nangona urhulumente weli egxininisa kumthetho wokuba umntwana afundiswe ngolwimi lwakhe kumabanga aphantsi oko akwenzeki. Nakumabanga aphezulu kuyacetywa ukuba bafundiswe ngeelwimi zabo kodwa ootitshala nekungabona bantu kufaneleke ukuba babafundise basuke babone ubunzima ekuveliseni isigama esiza kusetyenziswa xa kufundiswa. Kwiintlanganiso ezininzi eziqulunqa ukusetyenziswa kweelwimi ngokulinganayo ikwasithi thina sizwe esiNtsundu esibona ukuba iya kuba nzima into yokuba olu lwimi lufikelele kumgangatho wezinye iilwimi. Abazali nabo bathi bangasiboni isizathu sokuba abantwana babo bafundiswe isiXhosa okanye bafundiswe ngaso kuba besithi akukho apho baya khona ngaso. Le nto ithi idale ingxaki kuba aba bezinye intlanga ekufundwa iilwimi zabo abalufundi olu lwimi lwethu. Thina sithi sishiye ulwimi lwethu siphakamise iilwimi zezinye izizwe. UMKonto (1997:25) uphefumle ngokuthanda kwethu ukuzixakekisa ngezinto zezinye izizwe. Uthi,

eyona nto ibuhlungu kukuba ezi ntlanga sityhuthula kuzo zonke izinto zazo njengoko zinjalo, zona azikopi zonke ezethu izinto ... kodwa thina sihleli nje sifuna ukuphila ubomi bazo bonke buphela side sibe ngamahamte ahilitekileyo...

NoMbambo (1995:6) ukuphawule oku abe esitsho esithi oko kudala intlungu. Uthi, “Eyona nto ichukumisa umxhelo, thina sizwe sakowethu sishiyiwe zezinye izizwe. Silibele ngunobenani.” Sithi abadala ukuba ulwimi lwethu lusingelwe phantsi

asiluphakamisi silibele kukuzixakekisa ngokufunda iilwimi zaseNtshona.

USiwundla noNgomane (2000) kwingabula-zigcawu yencwadi yabo ethi Ifusi bathi, “Zonke izizwe ziyazingca ngeelwimi nobuhlanga bazo. Kungani na ukuba umXhosa abujongele phantsi obakhe ubuhlanga.” Ngenene xa olu lwimi lubalekwa sithi thina bantu baluthethayo loo nto ithetha ukuba luya kuphela. Ukufa kolwimi ke kukufa komntu. Ukufa komntu kukufa kobuzwe. Kaloku ulwimi nguwe kuba ulwimi yinkcubeko yakho. Ukuze ufunde amasiko nezithethe zohlanga lwakho kufanele wazi ulwimi lwakho nanjengoko esitsho noPrah (1998:2) esithi:

Language lies at the heart of culture, and it is intra-relatively its most central element in as far as it measures and effects the thought-world of its user-community. It is language which bears the record of history, traditions, beliefs and knowledge of any people.

Xa ke singalufundi olu lwimi yaye singalukhathalelenga baza kuphela nabo basenolwazi ngezinto zesiXhosa. Yiloo nto namhlanje sifumana abantu bezinye iintlanga besenza uphando ngenkcubeko yethu sikhona. Baphanda iingcambu zethu kodwa ngenxa yokuba bengalwazi olu lwimi yaye bengenalo nofifi lwezinto ezenzekayo kwizinto zethu bathi babhale izinto ezingeyo nyani okanye bathi sele beyifumene bangakwazi ukufikelela kwiingcambu zayo. UShasha (1998:27-28) ukuchaphazele ukungahoyi kwethu nokungabi nanyani kwezinto ezibhalwa ngezinto zethu zezinye izizwe kumbongo wakhe othi “Asibhali”, umhlathi wokuqala

nowesithathu xa ehlaba ikhwelo ecela umngeni wokuba kubhalwe ngamaXhosa  
ngezinto zawo. Uthi:

Thina ndl'emnyama asibhali,  
Nezimvo zethu azivakali.  
Phofu ke andigxeki,  
Qha nje ndicel'umngeni,  
Ndikhuthaza bonk'abakowethu  
Ngelithi asibhali!

...

Andidlali xa ndithi asibhali,  
Ndifuna kucinyw'amarhoqololo  
Embudane ngembali yelizwe;  
Kubhale thina bantu belizwe:  
Phi ke kub'asibhali!

Kanti uSiwundla noNgomane (2000:9) bathi, "Kubalulekile ukuthi xa uthetha, uthethe ngento oyaziyo nonakho ukuyichaza iqondakale kwabo bangenalwazi lwayo." Ukanti noMbambo (1995:6) kwelinye icala uthi, "Isizwe nabafundi beencwadi bafuna ukuva uncuthu olukwincam yolwimi lwakho uphokoza izimvo namava ngobomi, into eya kubatsho nabafundi bafuduke kumafudula ukuba anezikroba..." Xa ke singazi nto ngolwimi, amasiko nezithethe zethu siyakuchaza njani? Siya kukwazi njani ukugqithisela ulwazi kwisizukulwana esizayo? Kaloku asikhathali, asizingci ngobuzwe bethu singabantu abantetho isisiXhosa. Sithabatheke zizinto zezinye izizwe. Sisisizwe sikaXhosa sisisizwe esilahlekileyo, silahlwa



yimpucuko sisiba siyaziphucula ngokulandela amasiko ezinye iintlanga kanti siphuncukana nobuXhosa bethu. Le mpucuko esilahlekisileyo ibonwe nanguBongela njengoko sisiva kwingabula-zigcawu yencwadi yakhe ethi Inxili esithi:

Mfamlibe ngeemini izinto zazisemi kakuhle ngeendawo zazo,  
lingekathathwa ilizwe lakwaNtu zizinto zempucuko efike  
yamqweqwedisa unyana kaXhosa yamkhulula ubuntu yamfaka  
impucuko, yamthwebula ingqondo yamfaka impucuko,  
yamsusa kumntakwabo yamhlalisa nempucuko, kodwa yafika  
impucuko yazixela ukuba iyimpucuko into yasemzini, unyana  
kaNtu nentombi kaNokhonongo babefudula bezingca ngezinto  
zakowabo.

Siza kuba zizibhadubhadu ke kuba aba bantwana bafunda ezi lwimi zaseNtshona abafundiswa naloo masiko ezo ntlanga. Bafunda ezi lwimi ngenjongo yokuba zibatyise nanjengoko kunenkolo yokuba kulula ukufumana imisebenzi xa uthe wafunda zona. Ukwazi kwabo ezo lwimi zasemzini akuyi kubatshintsha babe ngabamhlophe kuba kaloku ibala lona liya kuhlala liNtsundu. Abayi kuba nanto bazingca ngayo ke kuba kaloku baya kuba yimiduka. Ulwimi lwethu siludobeleva ngokwethu. Ke ngoko ukuba ababhali abafana noGwegwe bathi baziswe ebantwini, ingakumbi kulutsha, banokuyiguqula indlela yalo yokucinga. Banokuthi ngokubona impumelelo yabo ngemisebenzi, bebhala ngolwimi lwesiXhosa babone ukuba

lubalulekile olu lwimi. Loo nto inokudala ukuba nabo bazibandakanye nolu lwimi yaye baluve uncuthu lwalo. Ngaloo ndlela ke luya kusinda ekufeni.

### **5.5 Indima edlalwa lijelo losasazo uMhlobo Wenene ekuphakamiseni ulwimi lwesiXhosa**

Kolu phando kufumaniseke ukuba amajelo osasazo anendima enkulu ayidlalayo ekuphuhliseni iilwimi asasaza ngazo. Ijelo losasazo uMhlobo Wenene lilo elisasaza ngolwimi lwesiXhosa. Kudliwano-ndlebe<sup>13</sup> kufumaniseke ukuba uLizo Gqomfa, nongumsasazi kweli jelo losasazo nekwenziwe kulo uphando, ungumlawuli kwicandelo ledrama, elemidlalo (sport), eleelwimi (language) kunye nelezemfundo (education). Owona msebenzi wakhe kwicandelo lezeelwimi kukulungisa nokunqunqa amakhwiniba ekusetyenzisweni kolwimi lwesiXhosa ingakumbi kufundo lweendaba. Nguye oqinisekisa ukuba abasasazi bejelo eli basebenzisa amagama angawo anentsingiselo nawamkelekileyo esiXhoseni. Kukwavele nento yokuba beleli ziko ingakumbi abantu abakweli candelo lezeelwimi bathi basebenzisane nekomiti yezeelwimi yeli loMzantsi Africa (Pan South African Language Board) babambe iintlanganiso ukuqinisekisa ukuba olu lwimi lugcinakele yaye lusetyenziswa ngendlela eyiyo.

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<sup>13</sup> Udliwano-ndlebe noLizo Gqomfa, umsasazi woMhlobo Wenene, ngomhla wama-30 Matshi 2005.

Kwakhona amajelo osasazo akwadlala indima ebalulekileyo kupapasho lwemidlalo yababhali. Xa uthe wapapashwa umdlalo abantu bathi bafumane imfundiso kuwo njengoko sesivile ukuba imfundiso yenye yeempawu ezijongwayo emdlalweni ukuze ube nokupapashwa. Ngaloo ndlela ke oonomathotholo bangomnye wemijelo ekuthi kufundiswe ngayo isizwe. Ngaphezulu ngabo abathi baphe umbhali womdlalo lowo udumo. UMhlobo Wenene ke unika olo dumo kubabhali ababhala ngolwimi lwesiXhosa. Oko kwenziwa ngokuthi kuxelwe xa kuza kuqala isiqendu ngasinye somdlalo ukuba ngubani umbhali waloo mdlalo. Ngaloo ndlela ke isizwe sithi saziswe ngaye. Xa ke sinokuba namaziko afana neli oko kunokunceda kakhulu ekugcinweni, ekukhulisweni nasekufundisweni koluntu ingakumbi esi sizukulwana sitsha ngolu lwimi. Ngaphandle kwemidlalo kanomathotholo kweli jelo zikho nezinye iinkqubo abanazo ezancedisa ukukhulisa olu lwimi nenkcubeko yesiXhosa. Ezi nkqubo ziquka iinkqubo ezifana, noKholo lwemveli, apho kumenywa abantu abanolwazi ngale nkolo ukuze bacacise emoyeni ngendlela ekunqulwa ngayo kwanentsingiselo yezinto ezithile ezenziwa kunqulo olo. Ngale ndlela kuphuhliswa inkolo yakwaNtu kukwanceda ukuze amasiko nezithethe zakwaNtu zenziwe ngendlela eyiyo.

Kwakhona ngokodliwano-ndlebe<sup>14</sup> kufumaniseke ukuba yakuba ipapashiwe le midlalo ithi igcinwe. Kukho amacwecwe athi asetyenziswe ukushicilela ze

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<sup>14</sup> Udliwano-ndlebe noFikile Pothelwa, umgcini macwecwe (archivist) woMhlobo Wenene, ngomhla wo-1 Epreli 2005.

kwakugqitywa ukudlalwa loo mdlalo asiwe elugcinweni. Oko ke kuya kuthi kuncede kwixa elizayo. Isizukulwana esitsha siya kuzuza ngoko. Siya kukwazi ukufumana ubutyebi obugcinwe ngala majelo. Kodwa ke nangona kunjalo kukho okusilelayo kuba kuthi kutshatyalaliswe loo nto ibibhalwe ngumbhali, ukutsho ke isikriphthi sakhe, kugcinwe oko sele kulungele ukudlalwa kuphela. Maxa wambi zihamba ezi zinto zabo kwanaloo macwecwe alahleke. Oko kubonakele xa bekusenziwa uphando kuba yonke imidlalo kaGwegwe eyayipapashwe kwijelo losasazo iRadio Transkei ayibanga nakufumaneka. Kunokuba kuhle xa inokusiwa iso le nto kujongwe ukuba akunakuvulwa iziko elilodwa ekuya kuthi kugcinwe kulo le misebenzi kuba kuninzi okufumaneka kulo. Iikomiti zeelwimi zesiNtu, amajelo osasazo, amaziko ezemfundo, urhulumente nesizwe ngokubanzi bekufanele siwujonge lo mbandela kujongwe okunokwenziwa. Kwakolu phando kuye kwafunyaniswa ukuba ikho imidlalo eyayisakudlalwa kumajelo osasazo iRadio Bantu kunye neRadio Xhosa ngokulandelelana kwawo kodwa eli gumbi igcinwe kulo lincinane kakhulu. Ke ngoko le ngqokela ibinokugcinakala kakuhle xa kukho umntu ojongene noko kuphela yaye kunesakhiwo esaneleyo sokwenza oko.

### **5.5 Iingxaki zopapasho nabathi badibane nazo ababhali**

Kuphando olwenziweyo kufumaniseke ukuba kubekho ukusilela konxibelelwano phakathi kombhali nabapapashi. Le nto ayenzekanga kulo mbhali kuphela. Maxa wambi umbhali uye afake imanyuskriphthi yakhe kube ke kuphelile. Ababhali

abaninzi bathi sele bezifakile ezo manyuskripthi zabo zingaphumeleli ekupapashweni babe bengasazi nesizathu soko. UMtuzi (1984:6) ukhankanye ukungabikho kwesikhokelo, okudala ukuba amalinge ababhali awe phantsi. Kutsha nje kudliwano-ndlebe ebelubanjwe kumabonakude, kwinkqubo i-180<sup>0</sup> live from Africa ngomhla wama-27 kuSeptemba 2005, noBasil Van Rooyen umbhali wencwadi ethi Get your Book Published: 30 relatively easier steps, nekuyincwadi esandula ukupapashwa enika isikhokelo ukuze umbhali abhale incwadi enokupapashwa uye wavelisa ukuba kubalulekile ukuba ubani enze uphando phambi kokuba abhale. Ukhankanye nento yokuba kufuneka ubani azame ukubhala ngento entsha ekungazange kwabhalwa ngayo kuba xa ephinda umbandela osele uphicothiwe kuya kuba nzima ukuba anabe. Le nto idala ingxaki kuba nokuba abantu babhala ngento enye indlela yokuyibeka sokuze ifane yaye nendlela eza kuphuhla ngayo intsingiselo ayinakufana. Ngaphezulu loo nto ithetha kuba ababhali abatsha kunzima ukuba bangakhula kuba xa befika kulo mhlaba bafika kukuninzi osele kubhaliwe. UVan Rooyen lo ulumkise ngelithi xa umntu ebhala ngento esele kubhaliwe ngayo loo msebenzi maninzi amathuba okuba uphelele emoyeni. Ifumanekile loo nto nakupapasho lwemidlalo kanomathothololo apho umbhali acelwa ukuba umdlalo awufake nesishwankathelo sawo ukuze kuqinisekise ukuba akabhalanga ngento esekubhalwe ngayo. Le nto ndiyibona ivalela ababhali abasakhulayo amathuba.

Kwintlanganiso yelsiqhamo sikaPhalo<sup>15</sup>, eyayibanjwe kwiDyunivesithi yaseKapa ngowe-19 Matshi 2005 uMnumzana uNdiki nophangelela iziko labapapashi, iNew Africa Books, kweleNtshona Koloni wavakalisa ukuba amaziko opapasho awapapashi nantoni na koko ajonga ukuba yintoni enengeniso ngaloo mzuzu. Kubakho amaxesha athile kubhalwe ngemixholo ethile okanye kulungiselelwe into ethile nanjengoko anika umzekelo wokuba okwakaloku nje kujongwe abantu ababhala iincwadi eziza kunceda ekufundiseni ngokwale Kharityhulamu icetywayo. Ithethe ke loo nto ukuba umbhali ozibhalele ngenye nje into ayinakupapashwa okwangoku. Iya kulinda de kufuneke loo nto. Ukuba ke ngelishwa ayidanga ifunwe loo nto yakhe ithetha ukuba awusayi kuze upapashwe loo msebenzi. NjengoGwegwe lo ofake iincwadi zakhe ezimbini kubapapashi ngonyaka wama-2004 kodwa azikapapashwa nanamhla oku. Naye usekolo luhlu lusemlindweni yaye ngokodliwano-ndlebe nombhali lo akukho nto ayixelelwayo ngabapapashi abo ukuba kuqhubeka ntoni na. Uhleli nje ebumnyameni.

Kwakulo mba wokusilela konxibelelwano kufumaniseke ukuba uGwegwe ubengayazi nento yokuba umdlalo wakhe sele ufundiswa ezikolweni. Oko ukwaze ngokusuka acelwe ngabakwaArts Cape kuba befuna ukushicilela ilizwi lakhe nokuba aye kunceda abadlali kulungiselelwa ukuba umdlalo lowo uboniswe eqongeni. Kwakhona xa ufunda incwadi le kuphawuleka iimpazamo ezijongeka

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<sup>15</sup> Le yikomiti yeelwimi yeleNtshona Koloni ezama ukonyusa umgangatho weelwimi zesiNtu.

zingenamsebenzi kodwa kumntu ofundayo zidala ubunzima. Le ncwadi ipapashwe inamaphepha anganombolwanga. Loo nto idala ubunzima ingakumbi xa ufuna ukucaphula kuba kunzima ukubonisa ukuba amazwi lawo uwafumene kuliphi iphepha njengoko kufaneleke njalo ngokomthetho wocaphulo. Kwakhona ekupheleni kwencwadi kukho uluhlu lwamagama ebekulindeleke ukuba kunikwe ingcaciso yawo koko adweliswe nje akwabikho ngcaciso. Ngaphezulu encwadini apha kukho umlinganiswa onguCirha onceda umlinganiswa onguMthembu njengomlowa wakhe kodwa akakho kuluhlu lwabalinganiswa. Ukuba bebesebenzisana abapapashi nababhali ndiqinisekile iimpazamo ezinjengezi bekunokuba lula ukuziqaphela incwadi ingekade ifikelele kwizandla zabafundi. Kwakulo mbandela kuveliswe<sup>16</sup> ukuba imbalelwano athi ayifumane engumbhali yemalunga nesabelo sakhe ngokwasezimalini nangona engazi nokuba sisixa ekufanelekileyo ukuba asifumane na eso njengombhali.

Kufumaniseke ukuba ayingabo bonke ababhali abafumana le ngxaki. Amanye amaziko opapasho ayasebenzisana nababhali. Kudliwano-ndlebe nomnumzana uKula, nokwangomnye umbhali wesiXhosa wale mihla, nopapashelwa ngabapapashi, Ilitha, usoloko enolwazi ngokuqhubekayo ngakubhalileyo ngokwaziswa liziko eli. Uvakalise ukuba uyabhalelwa ngabahleli bembonisa iziphene zomsebenzi wakhe okanye maxa wambi xa befuna ukuqonda into ebefuna ukuyiphuhlisa kwindawo ethile ukuze bangayijiki loo ndlela abhale ngayo okanye bayibeke ngenye indlela

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<sup>16</sup> Udliwano-ndlebe noNgcwelekazi Gwegwe, umbhali, ngomhla wama-25 Epreli 2005.

enokuyenza iphuhle nangakumbi. Phambi kokuba ipapashwe incwadi uyayithunyelelwa ajonge ukuba izinto ezifana nokuchwethezwa kwayo neqweqwe layo zilungile na.

Enye into ethe yaveliswa ngokaMtuzze (1984:6) eyingxaki kubo bengababhali kukuba babhalela izikolo. Ngokutsho kwakhe ke mininzi imiqathango ekufanele ukuba bayilandele ukuze incwadi leyo ibe nokwamkeleka njengesemgangathweni wokufundiswa. Ukwavelise nento yokuba nokuba banomnqweno abakwazi ukubhalela uluntu ngokubanzi kuba abanasiqiniseko sokuba baya kuyithenga imisebenzi yabo. NoMbombo (1997:26) uyamxhasa lo kaMtuzze. Uthi,

Kuxhaphakile ukuba incwadi ilihlale ishumi lonke leminyaka nangaphezulu kungekho bantu bangako bayaziyo ukuba kukho incwadi enjalo. Ithi loo ncwadi ize ibe nokwaziwa kuthi kanti ibe nethamsanqa lokukhethelwa isilabhasi esikolweni.

Konke oku kudalwa kukuba thina sizwe esiNtsundu asinayo inkcubeko yokufunda nanjengoko esitsho noMbombo (1997:26) esithi,

Abafumaneki ncam bona abantu abasukuba bethenga nje iincwadi kuba befuna ukufundela ukuzonwabisa. Nabashicileli abafuni kubeka iimali zabo esichengeni sokushicilela incwadi engasoze



ifundwe esikolweni. Iza kuthengwa ngoobani!

UMtuze (1984:6) uthi, "...izikolo kuphela kombelana osabhonxileyo." Yiloo nto ke bethi babhalele zona kuba ukuba abenzi njalo abasayi kuba nanzuzo. Uthi le nto yokuba bebhalele izikolo kuphela idale ingxaki kulwimi lwesiXhosa, atsho esithi,

Le nto iwuthobile umgangatho woncwadi lwethu kuba sithi  
sibhala nje sibe sicinga ngabantwana ngaphezu kwabantu  
abakhulu. Ngeso sizathu umdla wabantu abakhulu kwiincwadi  
ezininzi uye uphela ngokuphela. (p.6)

Imeko ibenza banyanzeleke ukuba babhalele iqela elithile njengoko ke sibona nencwadi kaGwegwe ukuba ijoliswe kulutsha yaye ichongelwe ukuba ifundiswe ezikolweni nangona ke mhlawumbi kusenokwenzeka ukuba yena ubhalele eli qela kuba entanganye nalo. Enye into ayikhankanyileyo lo kaMtuzi nendiyibona inokubatyhafisa ababhali ziimbono zoluntu ngababhali abapapasha kakhulu. Endaweni yokuba lubabone njengabantu abazama ukukhulisa ulwimi lwesiXhosa lubajonga njengabantu abanyolukele imali. Ngaphezu koku uthi njengoko kubalulekile ukuba abafundi bayihlalutye incwadi ukuze kuphuhle intsingiselo yayo kukwabalulekile nokuba bayilumkele into yokubona okubi kodwa kwincwadi yombhali. Ezinye iincwadi ziye zinyenjwe ngabafundi bangaboni nto intle kuloo nto ibhaliweyo kanti incwadi nganye ibhalwa ngeenjongo, ke ngoko umfundi kufuneka

ayifunde ngononophelo abe nomqaphela omkhulu ukuze ayibone ingcamango yombhali. Ezinye iincwadi bathi bengekagqibi nokuzifunda abafundi babe sele bekhawuleza ngokuthi aziniki mdla. Loo nto ke inokumtyhafisa umbhali angaziboni ephinda ebhala.

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